THE Arraignment OF POPERY,

Being a ſhort *Collection* taken out of the *Chronicles* and other Books of the State of the Church in the Primitive TIMES.

I. The State of the *Papiſts*; how long it was before the Univerſal POPE and MASS was ſet up; and the bringing in their *Rudiments*, *Traditions*, *Beads*, *Images*, *Purgatory*, *Tythes* and *Inquiſitions*.

II. A Relation of their Cruelties they acted after the Pope got up, being worſe then the *Turk* and *Heathen*: *New Rome* proving like *Old*.

III. What the People of *England* Worſhipped before they were *Chriſtians*.

IV. To which is added, *The* Blood *of the* Martyrs *is the* Seed *of the* Church.

With ſeveral other Things, very profitable for all that fear God to Read, Try and give Judgment by the Spirit of Truth againſt the Worſhip of the *Beaſt* and *Whore*.

By *G. F.* and *E. H.*

Printed in the Year 1679.

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To the Reader.

MEN and Women of Underſtanding, conſider as you read this Book through, what has gotten up ſince the Apoſtles Dayes: Oh that ever ſuch Darkneſs ſhould be riſen, to form and decree ſuch Things as you may ſee in this Book! *But that the Stars fell from Heaven, and the Smoke of the Bottomleſs Pit was opened, when the firſt Beaſt roſe out of the Sea, and the ſecond roſe out of the Earth, with two Horns, like a Lamb*; this was he that ſet up his Worſhip (Mark, like a Lamb) not like an *Heathen* and a *Turk*, but like a Lamb, whom all the Martyrs have found to be a Dragon, a Bear, and a Leopard, who hath cauſed all, both great and ſmall, to worſhip him, and to receive his Mark, who have not their Names written in the Book of Life. So, herein you may ſee the Year when his Maſs got up, and the Year when he got up, and the Year when he ſet up his Holy dayes, and his Curſes and his

Beads, and his Purgatories, & his Candles, and his Oaths, and his Tythes, and the Year of his hallowing his Fonts, and ſetting up his Croſſes, and the bringing in of his Organs. Read this through, and thou wilt Arraign him, and the Whore that ſits upon him, and bring him under the Judgment of the Primitive Church, which Chriſt is the Head of.

Alſo, herein thou may'ſt ſee how the VVhore has been drunk with the Blood of the Saints and Martyrs, and the time when he invented his Inquiſitions to Torture the poor Martyrs; and what pitiful Deaths he put them to: Oh! that ever the Devil ſhould invent ſuch Stratagems, who was a Murtherer from the Beginning! Here you may ſee they have fulfilled his Luſts to the Purpoſe in drinking the Blood of the Martyrs, which is the Seed of the Church: And alſo, you may ſee *Cain* and *Abel* ſacrificing, and *Cain* murthering *Abel*: And alſo, herein you may ſee how the *Papiſts* have deceived the People, in ſaying, *The Pope ſate in* Peter's *Chair ever ſince the Apoſtles dayes*; whenas it was above ſix hundred Years before he got up to be Head of

all

all other Churches; and then he got up by a Murtherer; one *Phocas*, who murthered *Mauritius* his Maſter, who was Emperor, and then the ſaid *Phocas* was made Emperor, who ſet up the Pope; and their Religion, Church and Worſhip has been upheld by a Lye, and was begun by a Murtherer, and is upheld by murthering ſtill; for the Church at *Jeruſalem* was the Head Church a long time after the Apoſtles, and not *Rome*; for the *Heathen* Emperors lived at *Rome*, that perſecuted the *Chriſtians* in the time of the Ten Perſecutions (as the Pope doth now) which laſted about three hundred Years, till *Conſtantine* the Emperor was converted to be a Chriſtian, whoſe Seat was at *Conſtantinople*, and then the Church of *Conſtantinople* came to be in Eſteem; and three hundred and ten Years after Chriſt, *Lucina* a Maid of *Rome* dyed, and made *Marcellus* Biſhop of *Rome* to be her Heir and Succeſſor; and from that Time the Biſhops of *Rome* came to be greatly enriched.

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THE Arraignment OF POPERY, &c.

CHAP. I.

The State of the Church in the Primitive Times; and the time when the Apostacy from the Truth began. Also a Relation of those few that were raised up from time to time, to testifie against the Idolatry brought in and set up in every Age since the Apostles Dayes.

IT is well known (whatever the *Papists* pretend) that the Christian Faith was not brought into *England* by them, but that it was brought into *England* in the Year 64. by *Ioseph* of *Aramathea* and twelve Disciples sent by the Apostle *Philip*; so that Christianity came into *England*

England long before there was an Universal Pope, *Euseb. lib.* 3.

John for preaching the Gospel was banished by *Domitian* into the Isle of *Pathmos*, about the Year 79. and after the Death of the aforesaid *Domitian*, was released again under *Pertinax* the Emperor, and came to *Ephesus*, Anno 100. where he continued untill the time of *Trajan*, and lived until he was ninety Years of Age.

Between the Years One hundred, and One hundred and fifty, *Ignatius* in the Persecution of *Trajan* the Emperor was for the Christian Faith delivered to Wild Beasts to be devoured, *Euseb.* lib. 3. chap. 35, 36.

It is written of him, that as he passed through *Asia*, being under the most strict Custody of his Guarders, he strengthened and confirmed the People every where as he went, and admonished them especially, and before other things, to beware and shun Heresies, and vain Superstitions newly risen up, and that they should cleave only to the Apostles Doctrine, *Ex* Hierom. *in Calass. Eccles.*

The Church at *Jerusalem*, in or about One Hundred and Ten Years after Christ, writeth, *That until that Time she was an uncorrupted Virgin, there was no false Doctrine sown there.*

The State of the Church from the Year One Hundred and Fifty, to Two Hundred.

Polycarpus Biſhop of *Smyrna* reſiſted *Anicetus* Biſhop of *Rome*, and withſtood divers Ceremonies then beginning to be ſet on Foot.

Irenæus Biſhop of *Lyons* in *France*, wrote in the Name of his Brethren in *France*, unto *Victor* Biſhop of *Rome*, reproving him for offering to Excommunicate the Churches of *Aſia*, who withſtood his Traditions touching the Time of the Celebration of *Eaſter*; he was reprehended of divers Biſhops, but ſharply of *Irenæus*.

About this time there were ſix Synods held in *Aſia*, touching the Celebration of *Eaſter*, where the Biſhop of *Rome* had no more Authority then the other Biſhops; and when he challeng'd Authority, *Irenæus* reproved him.

From the Year Two Hundred, to the Year Two Hundred and Fifty.

Polycrates Biſhop of *Antioch*, was a married Biſhop; he, together with divers other Biſhops of *Aſia*, withſtood *Victor* Biſhop of *Rome*, and oppoſed certain Conſtitutions by him urged, about the Obſervation of Dayes, Meats, Drinks and Veſtures, *Euſeb.* lib. 5. chap. 26.

From the Year Two Hundred and Fifty, to Three Hundred.

Fabion Chanimon of *Nylus*, and *Fractuoſus* of *Terracona*, were married Biſhops.

Aſclepiades, a Biſhop of *Antiochia*, of whom *Alexander* Biſhop of *Jeruſalem* (being the Priſoner of Chriſt in *Ceſaria*) wrote unto the People in *Antiochia*, that it was a Comfort unto him, and it made his Impriſonment the more eaſie, that he heard of the Zeal and Conſtancy of *Aſclepiades*, *Euſeb.* lib. 6. chap. 11. *Note, in this time the true Biſhops were no Perſecutors, but were perſecuted.*

Narciſſus Biſhop of *Jeruſalem*, was a great Enemy to Superſtition, *Euſeb.* lib. 5. cap 6.

From the Year Three Hundred, to three Hundred and Fifty.

Silveſter Biſhop of *Rome*, Three Hundred and Fourteen Years after Chriſt, when *Conſtantine* offered him a *Golden Scepter*, he refuſed it as a Thing not fit for a Prieſt's Function, *Sabel. Euſ. Chron. And here you may ſee there was a great Difference between this Biſhop and the Popes when they got up. And do you think that a* Proteſtant *Biſhop or Prieſt would refuſe to take a Golden Scepter, if it were offered him.*

The

The ſame Biſhop alſo ordained in the Year following, That every Prieſt ſhould be the Husband of one Wife, according to the Apoſtles Doctrine. *This was before the Popes Laws were made againſt Marrying.*

The Councils of *Ancyra*, *Nice*, *Tyrus*, *Gangra* (in which was condemned the Hereſie of *Euſtatius*, ſpeaking againſt Marriage, and eating of Fleſh, &c.) *Eliberis*, *Carthage* (where the Biſhop of *Rome* was ſtoutly with-ſtood) *Antioch* and *Sardica*, were all ſummoned at the Commandment of the Emperors, not of the Pope, *Tom. Concil.*

Baſilius Magnus, Biſhop of *Cæſaria* in *Capadocia*, in his Writings he complaineth of the Pride of the *Weſtern* Churches, and condemneth their ſeeking of Supremacy, *Baſil. Tranſmarin. Epiſt.* 77. & *Epiſt.* 10. *ad Euſamos.*

Gregorius Nazianzenus teſtify'd againſt the Pride of Prelates ſeeking Supremacy over others, *Zozam.* lib. 7. cap. 5.

Gregorius Niſſenus was a married Biſhop, *Niceph. Chaliſt.* lib. 1. cap. 10.

Euſebius Caſarienſis wrote againſt the Biſhop of *Rome*'s Supremacy, *Lib.* 2. *de vit. Conſt.* 3. & 37.

He wrote againſt Images, *Lib.* 3. *de preſp. Evang.* And he wrote againſt Popiſh Injunctions of Faſting, *Lib.* 5. *Eccleſ. Hiſt.* cap. 23.

Athanaſius, Biſhop of *Alexandria*, whoſe Name was famous in the Church, wrote much againſt Tra-

ditions (*Epiſt. de Synod.* Nicen. *Decr.*) and againſt Invocation of Saints (*Epiſt. ad Adelph.*) againſt their ſeven Sacraments, againſt Images, and againſt the Supremacy of the Biſhop of *Rome*, and many other Things, *Orat.* 2. *Contr. Arian. Epiſt. aderit.*

From the Year Three Hundred and Fifty to Four Hundred.

In the Year three hundred fifty one, *Liberius* Biſhop of *Rome*, was baniſhed by *Conſtantius* the *Arrian* Emperor.

In the Year three hundred fifty four, the ſame *Liberius* made a Law, That no Prieſt ſhould forſake his Cure for any Perſecution or Trouble, though Death ſhould enſue. *This was before there was a Pope; but ſince they will change any Way for to ſave their Beneſices, as their Practices have manifeſted, turning from* Popery *to* Proteſtantiſm, *and after to* Popery *again.*

Flavius, againſt whom *Damatius*, *Cyricius* and *Anaſtatius*, Biſhops of *Rome*, were mighty Oppoſites, who miſ-informed the Emperor *Theodoſius* againſt him; before whom when *Flavius* appeared, he ſaid, 'Oh Emperor, if the Diſputation 'be only concerning Principality and Eminent 'Places, I will not contend with any Man, but de-'ny my ſelf of all Superiority, and commit the 'Charge of *Antioch* to whom ye like beſt, *Theod.* Lib. 5. Chap. 23.

Cyrillus was an Enemy to the Pomp of the Cler-

gy

gy, and had more regard to feed the Poor, and to preach the Word, than to the outward garniſhing the Churches, *Zozamen*, Lib. 5. Chap. 25.

Nectarius, Biſhop of *Conſtantinople*, in his time Auricular Confeſſion was abrogated in *Conſtantinople*, upon Occaſion of Adultery committed between a Penitentiary, and a Woman confeſſing her ſins to him, *Socrat.* Lib. 5. Chap. 19.

Leotius, Biſhop of *Meletina* in *Armenia*, was a great Oppoſer of Monkiſh Profeſſion, whoſe Society he called *A Den of Thieves*, *Theod.* Lib. 14. Cap. 11.

Gregory the firſt reſtor'd Marriages again to the Prieſts, which before had been denyed; and when they would have him Univerſal Biſhop, he denyed the Title, alledging it was a Proud Name.

From the Year Four Hundred, to the Year Four Hundred and Fifty.

Accatius was Biſhop of *Conſtantinople* ſeventeen Years; in his Time the *Roman* Church contended for Superiority; this *Accatius* reſiſted the ſame, and little regarding the Pride of the *Roman* Biſhop, excommunicated *Fœlix*, and razed his Name out of the Roll of Biſhops, *Hiſt. Magd. Cent.* 5. Chap. 19. *Note, at this Time there was no Univerſal Pope at* Rome; *for the Biſhop of* Rome *was excommunicated.*

Hilarius, Biſhop of *Arles*, oppoſed *Leo* Biſhop of *Rome*, and denyed Superiority over other Churches, and went to *Rome*, and withſtood the

Bishop of *Rome* to his Face, *Leo. ad Gal. Epist.* 77. and 89.

From the Year Four Hundred to the Year Four Hundred and Fifty.

John, call'd *Tabenesiota*, Bishop of *Alexandria*, he kept the true Faith and was banished by *Anastatius*, because he would not damn the Council of *Calcedon*, *Magd. Cent.* 6.

From the Year Six Hundred (about which Time the Pope got up) *to Six Hundred and Fifty.*

Mellitus Brockmail, and about Eleven Hundred Men more, were miserably slain, because they withstood the Proceedings of *Austine* the Monk, who from the Pope was sent over into *England*, *Polieus* 20. *Martyrology*, Pag. 107.

Serenus, Bishop of *Marcelles* in *France*, opposed the Bringing in of Images, and brake down all the Images where he had Power, *Alphons.* 2. *Imag.*

The whole *Greek Church* complained of *Phocas*, when first he gave the Supremacy to *Boniface*, *Plat. Bonifac.* 3.

Gregory, a Bishop, contested against the Supremacy of the Pope, taxing the Desire thereof as a Character of Anti-christ, *Greg. Epist.* 32, 34, 38, 39.

About the Year Eight hundred, *Alberius Ballus*, a Bishop in *France*, was excommunicated by Pope *Zachery*, because he held divers things contrary to the *Romish* Superstitions, *Hist. Magd. Cent.* 8. *Cap.* 10.

Lotharius,

Lotharius, Emperor of *Germany*, about this time reduced the Pope to the Obedience of the Empire, and ſent ſome of his Clergy to Diſpute with the Pope, who confuted him. *And here the* Papiſts *are proved Lyars, who ſay, the Pope is Infallible, Anaſtus vit. Pont. in Serg.* 2.

The *Waldenſes* ſo called from one *Waldens*, a Man of great Subſtance in the City of *Lyons* in *France*, who about the Year One Thouſand One Hundred and Sixty, taking Occaſion by the ſuddain Death of one with whom he was walking, began with a careful Study to reform his Life, and to this End ſtudied the Scriptures diligently. and taught amongſt People the Word, and ſome Thouſands in a ſhort ſpace joyned with him, who were diſperſed abroad into divers parts of the World. Theſe *Waldenſes* were miſerably perſecuted by the Pope and his Faction. *See the Hiſtory of the* Waldenſes.

Raymond, Earl of *Tholouſe*, for taking Part with them, was wrongfully vexed, and diſ-inherited by the Pope, *Mat. Paris.*

The Religion of the WALDENSES.

They held, That the Pope is not greater then another Biſhop; and that there was no Purgatory; that it was in vain to pray for the Dead; that the Maſſes for the Dead are the Invention of the Covetous Prieſts; that Images, hallowing of Water and other Creatures, are Superſtitions: They con-

temned the Maſs, and all that appertained to it; they miſliked the Diſtinction of Dayes and Meats; they defended the reading of the Scripture by the Laity, *Naur. vol.* 2. pag. 900.

Evarardas Invanenſis, a Biſhop in *Germany*, ſpake thus of the Pope (about the Year One Thouſand Two Hundred) in an Aſſembly of Biſhops at *Reginsburg*, ‘ *He under the Colour of Religion, layeth the* ‘*foundation of the Kingdom of Antichriſt; theſe Prieſts* ‘*of* Babylon *will reign alone; they can endure no Equal;* ‘*they will never reſt until they have trampled all* ‘*things under their Feet: He ſitteth in the Temple of* ‘*God, and is exalted above all that is worſhipped, in* ‘*whoſe Forehead is written the Name of Blaſphemy,* ‘*I am God, and cannot Err.*

CHAP. II.

A brief Relation how the Antient Chriſtians *were no Perſecutors in the Beginning, but ſuffered by the* Heathen *for the firſt Three Hundred Years after Chriſt.*

The Firſt Perſecution.

NERO was ſaid to be the firſt Tyrannical Emperor that perſecuted the *Chriſtians*; it was called the Firſt Perſecution, becauſe it was under the Emperor's Power; and it begun in the Year Sixty

Sixty Six after Chriſt, and at that time was chiefly within the City of *Rome*. In the Latter End of his Reign *Paul* was put to Death for the Teſtimony of the Faith of Chriſt, in the Year ſixty nine, *Acts & Mor.*

The Second Perſecution.

In the Year Ninety Three did the Second Perſecution begin under the Emperor *Domitianus*, under whom ſeveral *Chriſtians* were put to Death; and about the ſame time was the Apoſtle *John* baniſhed into the Iſle of *Pathmos*, where he wrote his *Revelation*: In thoſe Dayes the *Chriſtians* were ſo little eſteemed, that the People called them, *Coblers, Weavers, Combers of Wool, Illiterate and exceeding Clowniſh; yea, ſuch as knew no good Faſhions, Orig. Lib.* 30. *ad Celſ.*

The Third Perſecution.

In the Year One Hundred and Two did the Third Perſecution begin under the Emperor *Trajanus*, who though he was called a good Emperor, did nevertheleſs perſecute the *Chriſtians*, out of Humility to the Gods; in which Perſecution ſeveral Biſhops were put to Death: And at that Time the Biſhop of *Antioch* teſtified, *That Sufferings made them like unto Chriſt, who had ſuffered for them himſelf, preparing a Way through Suffering unto Eternal Life.* About the ſame time did a Governour write unto the Emperor in the *Chriſtians* Be-

half, whereupon the Emperor wrote, *That they should seek no more of them, but those they had in Prison, they should put to Death.*

The Fourth Persecution.

In the Year One Hundred Sixty Four was the Fourth Persecution of the *Christians*, which arose under the Emperors *Marcus Aurelius*, and *Lucius Verus*; in which *Polycarpus* Bishop of *Smyrna* was put to Death, who had been a Disciple of *John*, and had been many Years in the Service of the Lord, as himself acknowledged. About the same time was *Julianus* put to Death at *Rome*, in whose time the *Christians* were accused to have a fleshly Conversation one with another, which he marked to be Lyes, by their Willingness to dye; and thereby he coming to be converted became an eminent Teacher of the *Christians*, *Baron. Anno.* 164. *numb.* 2. *Euseb. Lib.* 4. *Cap.* 16.

At *Lyons* in *France* there did go forth a Proclamation, that the *Christians* might not dwell in their Houses, nor that they must not converse in the Streets, nor shew their Faces; which being impossible for them to perform, their Sufferings became exceeding great, and in the mean time some of the Slaves gave out, that the *Christians* lived in filthy Lasciviousness among themselves. In this Persecution there was one *Lucius* put to Death, for reproving the Judge for putting the *Christians* to crueller Death than any Transgressors.

The

The Fifth Perſecution.

In the Year Two Hundred & One did the Fifth Perſecution begin, under the Emperor *Severus*, which was thus in part occaſion'd, to wit, When the Emperor had a War, and had gotten a Victory, the *Chriſtians* kept themſelves ſtill and quiet, without making Tokens of Joy with Fires, May-poles or other Triumphs, according to the Manner of the *Heathen*; whereupon they accuſed the *Chriſtians* out of Envy, as if they deſpiſed and hated the Emperor; and the rather, becauſe the *Chriſtians would not Swear by his Fortune*, *Tertul.* pag. 30, 127.

In thoſe Dayes it was the Manner among the *Chriſtians*, not to go to any Comedies or Stage-playes; for they underſtood, that if they did forſake the Devil and all his Works, with the World, that then they muſt forſake Comedies and Stage-Playes: Moreover the *Chriſtians* ſaid, *We renounce your Shews, as we condemn their divers Originals by the Knowledge we have, that they are Effects of Superſtition and Idolatry.*

The Sixth Perſecution.

In the Year Two Hundred Thirty Seven did the Sixth Perſecution under the Emperor *Maximinus* ariſe, who partly out of Envy to his Kinſman *Alexander*, who had been favourable to the *Chriſtians*, did perſecute the *Chriſtians*, in which Perſecution there were many put to Death; for the *Heathen*

in

in thoſe Dayes were ſo ſpightful againſt the *Chriſtians*, that when there was an Earth-quake, or a Storm, or the like, they laid the Blame upon the *Chriſtians*, ſaying, *Their Gods were angry, becauſe their Honour went to nothing through the* Chriſtians. This Emperor did not Reign very long, therefore did this Perſecution ceaſe the ſooner.

The Seventh Perſecution.

In the Year Two Hundred Fifty three did the Seventh Perſecution ariſe under the Emperor *Decius*, who with exceſſive Cruelty did perſecute the *Chriſtians*. In this Perſecution ſeveral of the Biſhops were put to Death; and ſuch as were the chief among the *Chriſtians* did they torture with many Torments, and plundered the *Chriſtians* Houſes, and that which the Plunderers did not eſteem they burned. In this Perſecution many ſuffered Martyrdom, ſome being burned, ſome beheaded (Women as well as Men) ſome whipt to Death, and ſome Souldiers for encouraging theſe Martyrs in their Sufferings, were put to Death. In this terrible Perſecution ſeveral departed from the Faith for Fear of the Torments, yet afterwards came to be reſtored again. The Sufferings of the *Chriſtians* were great under this Emperor, but his Dayes were alſo ſhortned; for he had not Reigned two Years, but was caught in a Quagmire, where he met with a Check or Reproof for his Cruelty.

Note

Note, a particular Account of the terrible Torments is mentioned towards the End of this Book.

The Eighth Perſecution.

In the Year Two Hundred Fifty Nine did the Eighth Perſecution ariſe under the Emperor *Valerianus*, who put forth a Proclamation againſt the *Chriſtians*, wherein he forbad their Meetings; and when this Proclamation of Order was not obſerved, then did there follow a great Perſecution of the *Chriſtians*, in which there were very many put to Death; and ſome were baniſhed; and the *Chriſtians* converted ſome of the *Heathen* in the Places to which they were baniſhed: But the Emperor under whom the *Chriſtians* thus ſuffered, did not go unpuniſhed for his Cruelty; for he was taken Priſoner by the King of *Perſia*, who made uſe of him for a Footſtool when he got upon his Horſe.

The Nineth Perſecution.

In the Year Two Hundred ſeventy three did the Nineth Perſecution ariſe under the Emperor *Aurelianus*; but this Perſecution was not ſo great as the other, becauſe he was cut off by Death, ſoon after he had determined the ſame; yet in this Perſecution was *Fœlix* Biſhop of *Rome* put to Death, with ſeveral others.

The Tenth Perſecution.

In the Year Three Hundred and Two began the Tenth

Tenth Persecution, which was so great, that it exceeded all that had been before it, not only in Cruelty, but in Continuance; for it continued Twelve Years. *Eusebius* (who lived at that Time) writes of it at large in his *Ecclesiastical History*, saying, *It was Occasion'd through the Freedom of the* Christians, *who were come into great Reputation, and were put in Places of Office, to Rule in Countries and Cities; but through their Prosperity and Voluptuousness Brotherly love came to decrease, and Haughtiness and Pride got up; and instead of Worshipping of God, an Insolent Authority begun to get up in the Church of the* Christians. And at that Time the Emperor *Diocletian* gave forth a Proclamation, wherein he commanded, *That all the* Christian *Churches should be pulled down, and the holy Scriptures burned, and that the* Christians *should be turn'd out of their Places*; with other such like Things.

After that there came another Order, *That they should cause the chief of the Church to offer unto Idols, or else such as resisted were to be put to Death*; and some were constrained to offer.

This Persecution begun as a little Spark, but it spread over the whole Church; and the Persecution was so hot and great, that the Persecutors themselves were troubled, if not wearied. In *Syria* there were so many of the *Christians* in hold, that their Prisons were filled with them, and with Joy they went unbound to their Death.

Eusebius writes, how that many of the *Christians* had

had their Ears cut off, and their Noſes ſlit, and other of their Members cut off alſo: But they who cauſed it to be thus done unto the *Chriſtians*, did not eſcape the Hand of the Lord; for *Diocleſian*, who had endeavoured to root out the Name of *Chriſtianity*, did nevertheleſs ſee in his Old Age, that the *Chriſtians* flouriſhed, at which he was troubled, and kill'd himſelf, *Baron. An.* 3. 6. *Numb.* 1. *Chron. fol.* 80. Euſeb. *lib.* 8. *cap.* 18. *lib.* 9. *cap.* 10.

And *Maximinianus*, another Perſecutor, was terribly perplexed with Pain in his Bowels, and other Miſery which came upon him; and the hand of the Lord was heavy upon others who had perſecuted the *Chriſtians*; yea, and ſome were made to confeſs, that they deſerved thoſe Judgments from the hand of the Lord.

Thus it is evident, that while the Emperors ruled, and had Power, *Chriſtians* ſuffered, and were perſecuted; but afterwards growing numerous, and coming to have the outward Power in their hands, they became Perſecutors of ſuch as they counted Hereticks, and were rather Crueller then the *Heathen*, as may be ſeen by the Cruelties they inflicted upon the *Proteſtants*; a particular Relation of which is at the Latter End of this Book.

CHAP. III.

CHAP. III.

Concerning Councils gathered before there was a Pope; alſo, what Decrees they made; and Papiſts *reproved that ſay, None gathered Councils ſince* Peter, *but the Pope.*

THE firſt Council was of the Apoſtles, *Act.* 16. *Anno* 46. amongſt whom *James* gave his Judgment, unto whom they all agreed, and wrote accordingly to the Brethren. *So that* Peter *was not the Head of the Church,* as the Papiſts pretend, and cauſe many to believe.

Again, when *Paul* came to *Jeruſalem* (*Act.* 21.) *Anno* 56. he went with the Brethren unto *James*, where all the Elders were aſſembled; and there they determined what they thought beſt to be done.

In the Year 63. after the Death of *James*, the Apoſtles from every Place gathered themſelves together at *Jeruſalem*, and choſe *Simon Cleophas* in his ſtead.

Ninety nine Years after Chriſt, there were two Synods ſummoned in *Aſia*, where *John* the Evangeliſt was preſent.

One hundred and Sixty Years after Chriſt, there was a Synod in *Ancyra* in *Galatia*, gathered together of the Faithful, not by the Univerſal Pope.

In the Year 179. the Brethren in *France* aſſembled together. *Anno*

Anno 328. A General Council was called at *Nice* in *Bythinia* of three hundred Biſhops, by *Conſtantius Magnus*, not by the Uniuerſal Pope.

Anno 350. A general Council was ſummoned at *Sarnis* by *Conſtantine* and *Conſtance* the Emperors.

In the Year 355. *Conſtantine* the Emperor commanded the Eaſtern Churches to meet at *Nicomedia* in *Bythinia*, the Weſtern at *Arminium* in *Italy*.

Anno 399. A Council of an hundred and fifty Biſhops met at *Conſtantinople*, by the Commandment of *Theodoſius Magnus* the Emperor.

Anno 450. A Council of ſix hundred and thirty Biſhops held at *Calcedon*, by the Commandment of *Martianus* the Emperor.

CHAP. IV.

Concerning ſome of the Decrees of the General Councils, after the Apoſtacy began to ſpread over the Church; and how they contradicted and excommunicated one another; and what Idolatrous Inſtitutions ſome of them ſet up, contrary to the Councils and Aſſemblies of the Apoſtles and Brethren we read of in the Scriptures.

IN *Aſia* ſundry Synods were held, in which *Montanus* was excommunicated, and his Hereſie condemned, *Euſeb. lib.* 5. *cap.* 14. *Anno*

Anno. 193. There was a Synod held at *Rome*, touching the Celebration of the Feaſt of *Eaſter*, where *Victor* Excommunicated all the Eaſtern Churches, *Euſeb. lib.* 5. *cap.* 23.

Anno. 195. There were five or ſix Synods held in ſundry Parts of the World about the Celebration of the Feaſt of *Eaſter*, in which the Biſhop of *Rome* had no more Authority then the other Biſhops; he in his City, and they in theirs were chief; and when he went about to challenge Authority over the *Eaſtern Churches*, *Irenæus*, Biſhop of *Lyons* in *France*, reproved him for it, *Euſeb. lib.* 5. *cap.* 23.

There was a Synod held at *Carthage*, which is ſaid to have erred about the re-baptizing of Heretick.

In the Year 287. There was a Council of three hundred Biſhops call'd together at *Sinueſſa*, where the Biſhop of *Rome* was condemned for denying Chriſt, and ſacrificing to Idols.

In the Year 311. There was a Council held at *Neocæſaria*, where among other Things, it was decreed, *That none ſhould be made a Prieſt before he was thirty Years old.*

Conſtantine called a Council to remove the Diſſenſion riſen among Biſhops.

In the Year 330. A General Council was called at *Nice*, of three hundred and eighteen Biſhops, by *Conſtantinus Magnus*, where they condemned *Arrius*, debated the Controverſie about *Eaſter*, and laid down a Form of Faith, &c.

Silveſter

Silveſter called at *Rome* two hundred and eighty four Biſhops in Preſence of *Conſtantine* where they laid down Canons for the Government of the Clergy.

In the Year 336. A Council held at *Eliberis* in *Spain*, in the Time of *Conſtantine*, decreed, That the Uſurer ſhould be excommunicated; That Tapers ſhould not burn in the day time in Church-yards; That Images ſhould be baniſhed the Church; that nothing ſhould be painted upon the Wall to be worſhipped.

In the Year 340. The Council of *Gangra* condemned the Heretical Opinions of *Euſtatius*, and allowed the Marriage of Prieſts.

A Council held at *Carthage* decreed, That there ſhould be no re-baptizing; and that Clergy-men ſhould not meddle with temporal Affairs.

A Council of *Arrian* Biſhops met at *Antioch*, where they endeavoured to abrogate the *Nicene* Creed. *Note, one Council throws down what another ſets up.*

Anno 350. A general Council was ſummoned at *Sardis*, for the hearing of them whom the *Arrians* had exiled; the Council reſtored them, and depoſed their Accuſers, condemned the *Arrians*, and confirmed the *Nicene* Creed.

Anno 355. A Council of *Arrians* held at *Sirmium*, ſcourged *Oſius*, and made him ſubſcribe to *Arrianiſm.*

A General Council was ſummoned to meet at

Millain, where the Eaſtern and Weſtern Churches brawled about *Athanaſius*, and diſſolved the Council, agreeing upon nothing.

Anno 368. A Council at *Laodicea* decreed, that the Laity or common People ſhould not chuſe the Prieſt; that Leſſons ſhould be read in the Church between certain Pſalms, and Service ſhould be read Morning and Evening, that the Goſpel ſhould be read, with other Scriptures on the Sundayes; that *Lent* ſhould be obſerved righteouſly; that *Chriſtians* ſhould not dance at Bride-houſes.

A Council was called at *Illyricum*, where the *Trinity*, *Three joyned in one*, was confeſſed.

A Council held at *Valentia* in *France*, decreed, that Prieſts ſhould not marry.

The firſt Council held at *Tolledo* in *Spain*, decreed, That Prieſts ſhould marry.

Note, one of theſe Councils have erred, though the Papiſts *ſay, they could not err.*

There was a Council held at *Calcedon*, where *Chryſoſtom* was condemned of Spite, and for no Crime.

A Council was call'd at *Cyprus*, where through the Spite of *Theophilus* Biſhop of *Alexandria*, the Books of *Origen* were condemned.

The third Council held at *Carthage* decreed, that the Clergy in their Years of Diſcretion, ſhould either marry, or vow Chaſtity; and that the chief Biſhop ſhould not be called Prince of the Prieſts, or Higheſt Prieſt, but only the Biſhop of the chief See (that is, Seat.)

A Council held at *Hippo*, decreed, that Biſhops and Prieſts ſhould look well to their Children; that the Head Biſhop of the Head See ſhould not be called the chief Prieſt; and that no Scripture ſhould be read in the Church, but Canonical, that is, ſuch as they approved by exact Rule.

The Council held at *Taurinum*, was for the Reformation of the Clergy, which was then corrupted; *but now much more.*

The Council of *Malta* condemned the *Pelagians* and *Donatiſts*, and concluded that Infants were to be baptized.

The Council of *Agatha* decreed, that none ſhould be made Prieſts, before they were thirty Years old; and that the Clergy ſhould wear ſuch Attire as became their Profeſſion; with many other Conſtitutions.

The firſt and ſecond Council held at *Vaſio*, decreed, that in ſuch Churches where Preachers were not, the Deacons ſhould read Homilies.

A Council held at *Carpentoractte*, decreed, that the Biſhop ſhould not poll the Pariſhes.

A Council held at *Venice*, decreed, that no Clergy man ſhould be at Wedding-Dinners, Dancing, and hearing of wanton Sonnets, or vain Songs.

All the Biſhops of *Affrick* came together by the Commandment of *Honoricus* the *Arrian*, where his Hereſie was confirmed, and four hundred forty four Biſhops exiled or baniſhed.

Anno 409. A Synod of Seventy Biſhops were

called together at *Rome*, where the Canonical Scriptures were ſevered from ſuch as they counted *Apocrypha*.

A Synod met at *Epaunis*, decreed, that no Clergy-man ſhould either Hunt or Hawk; and that throughout the Province, ſuch Divine Service as the Metropolitan, or the chief City liked of, ſhould be retained, *Euſeb.*

Note, the Apoſtles decreed no ſuch Thing as this, that we read of in Scripture.

A Council held at *Aurelia*, decreed, that *Lent* ſhould be ſolemnly kept before *Eaſter*, the *Rogation*, with the *Ember Dayes*, about the *Aſcenſion*.

A Council held in *Gerundia* in *Spain*, decreed, that every Province ſhould obſerve one Order of Divine Service; that Baptiſm ſhould be miniſtred only at *Eaſter* and *Whitſuntide*, and at other times, if Neceſſity ſo required; and that the Lord's Prayer ſhould be ſaid at Evening and Morning Prayer, *Euſeb.*

A Council held at *Cæſar Auguſta*, accurſed ſuch as received the Sacrament, and eat it not in the Church.

A General Council was held at *Conſtantinople*, which decreed, that *Mary* ſhould be called the Mother of God.

The firſt and ſecond Synods were called at *Lyons*, for the removing of Schiſm raiſed in the Church.

Six Synods were held at *Rome* touching the Election of a Biſhop, and the Preſervation of *Church Goods.*

CHAP.

CHAP. V.

Concerning the State and Condition of the Church, as it was before there was an Universal Pope: Also what Decrees and Institutions were made by Bishops for the first six hundred Years after Christ; and how the Apostacy begun to overspread the Church.

NOvatius, a Priest of *Rome*, two hundred fifty four Years after Christ, abhorred second Marriage, he was condemned as an Heretick at a Synod held at *Rome* the same Year, *Eusеb. lib. 6. cap. 48.*

Apostolici, were Hereticks in *Pisidia*, who, two hundred and fifty Years after Christ. condemned Marriage, and said, the Apostles were unmarried Men; *Which is a Lye, for several of the Apostles were married Men*, Aug. lib. de Hæres. Epiph. Hær. 61.

Originiani, were Hereticks (*Anno* 274.) they prohibited Marriage, but committed Fornications, and all Uncleanness, and Filthiness, and rejected some Books of the Old and New Testament, which made against them, *Epiph. Hæres. 63.*

About three hundred and ten Years after Christ,

one *Lucina* a holy Maid of *Rome*, dying, made *Marcellus* Biſhop of *Rome* her Heir, and gave him all her great Subſtance. *From that Time forth* (ſaith *Polidore*, lib. 6.) *the Biſhops of* Rome *were greatly inriched, and then came to be puffed up in Pride, which Riches the Apoſtles denyed*, Pol. lib. de Incent. cap. ult.

In the Year three hundred and ten, *Macarius* was Biſhop of *Jeruſalem*, he was the Means, with *Helena*, that the Croſs of Chriſt was found. *So there was no Croſs before among the Apoſtles*, Socrat. 1. cap. 6, 9.

In the Year 308. *Diocleſian* the Emperor of *Rome* was ſo puffed up with Pride, that he would needs be worſhipped as God, ſaying, he was Brother to the Sun and Moon; and adorned his Shoes with Gold and precious Stones; he commanded the People to kiſs his Feet, which Practice the Popes afterwards followed. *And this Emperor cauſed the* Chriſtians *to be perſecuted in the Tenth Perſecution*, Euſeb. lib. 7. c. 29. lib 8. c. 2, 3, 14, 19. Soc. lib. 1. c. 2.

In three hundred and eighty Years after Chriſt, the Name *Catholick* beginneth, being inſtituted by *Damacius* a Biſhop of *Rome*.

In the Year 391. Set Hours to Prayers inſtituted by St. *Jerome*.

In the Year 394. in Biſhop *Ciricius's* Time, the Word *Maſs* was brought firſt into the Church.

In the Year 498. *Anaſtatius* Biſhop of *Rome* decreed,

decreed, that Men ſhould ſtand up at hearing the Goſpel read.

In the Year 412. *Cirilius* ſucceeded *Theophilus* in the See of *Alexandria*, and withal, he challenged to himſelf more Authority then ever any other Biſhop before him; From that Time forth he took to himſelf alſo the Government of Temporal Matters, and baniſhed all the *Jews*. *And this Biſhop went contrary to Chriſt's command, which ſaith, You are Brethren.*

Felix Biſhop of *Rome*, appointed the Feaſt of *Michael* the *Arch-Angel*, called *Michaelmas*.

In the Year 528. *Juſtinian* inſtituted Swearing by the Goſpel. *Here Swearing came in.*

In the Year 533. *Agapetus* Biſhop of *Rome*, firſt commanded the People to go a proceſſioning, and to follow the Croſs, *Plat. Polid. Deborus*, &c. *This is contrary to Chriſt and the Apoſtles.*

Philoſophy was not taught in *Chriſtian* Schools before (nor in the time of) *Juſtinian* the Emperor, who began to Reign in the Year of Chriſt 527. *Part* 2. *Chap.* 26. *Pag.* 89, 90.

In the Year 560. *Gregory* Biſhop of *Rome*, commanded, That neither Fleſh, nor any thing that hath Affinity with Fleſh, as Cheeſe, Butter, Milk, Eggs, &c. ſhould be eaten on ſuch Dayes as are appointed to be faſted on.

In the Year 569. King *Conral* had alwayes a ſilver Croſs carried before him, and cauſed Croſſes to be firſt ſet upon every Steeple in *England*.

In the Year 578. *Pelagius* Biſhop of *Rome*, decreed, that Sub Deacons ſhould either leave their Wives, or elſe their Offices. *All this is contrary to the Apoſtles.*

In the Year 590. *Gregory* Biſhop of *Rome*, approved and allowed the Feaſt of *Trinity*, *Gulielm. Durand.*

In the ſame Year he ſet up Prayers for Saints, Sacrifices for the Dead, and Purgatory, in the Church.

In the Year 595. A certain wicked Woman, an Empreſs, requeſted of *Theodore* Biſhop of *Rome*, that Images might be ſet up in their Churches, and it was agreed that it ſhould be by the ſaid *Theodore* and his Council. *This is contrary to the Primitive Church.*

In the Year 600. *Benedictus* was the firſt Founder of the Order commonly called St. *Benedicts*; he preſumed to invent new Wayes, which all the godly Fathers before him never thought of.

Johannes, Patriarch of *Conſtantinople*, put forth himſelf, and would needs be called the Univerſal Biſhop of the World; but the Biſhop of *Rome* in no caſe would ſuffer that, but put a ſtop to it; but after the Biſhop of *Rome* could take it to himſelf.

CHAP. VI.

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Concerning the ſeveral Reliques and Superſtitious Practices in the Church of Rome; *who were the firſt Inſtitutors of them; and what, and how much of their Idolatry is ſtill uphe'd by the* Proteſtant *Profeſſors in* England *at this Day, which was ſet up ſince there was an Univerſal Pope.*

IN the Year after Chriſt ſix hundred and two, *Phocas* murthered *Mauritius* his Maſter, the Emperor, and ſlew two of his Sons, and put his Daughters and his Wife to Death: And then this *Phocas*, this Murtherer, was crowned Emperor; and *Boniface* the third, Biſhop of *Rome*, he obtained of this Murtherer *Phocas*, to be the Univerſal Biſhop over all the Biſhops, and ſo, that the Biſhop of *Rome* ſhould be called Pope. *And here the Pope came in by Murther, Platina Chriſt. Miſſeas Hen. Panteleon. &c. Epiſt. lib.* 4. *Epiſt.* 32,33,34. *cap.* 76,77. See *Becon. fol.* 295. And then the Biſhop loſt the greateſt Part of *Chriſtendom*, and all the Churches went together by the Ears about him, and the Emperor loſt the greateſt Part of his Empire. *And here you may ſee the Pope was ſet up ſix hundred and two Years after Chriſt:* and this Pope

Pope (in the Year 605) firſt decreed, that white Linnen Clothes ſhould be laid on the Altar.

And further (in another Author concerning *Phocas*, which murthered *Mauritius* his Maſter, who was a Noble and Virtuous Man) he obtained, through Treaſon, the Empire; he alſo treacherouſly ſlew his Children, that none of his ſhould claim the Crown after him; this Murdering Tyrant ſet up the Biſhop of *Rome*, contrary to Chriſt's command, who ſaid, *You are all Brethren.*

And ſo the Biſhop of *Rome*, *Boniface* the third, *Lucifer* like, exalted in Pride above all his Fellow-Biſhops, challenged to himſelf the Supremacy and Authority, That he, and his Succeſſors after him forever, ſhould be taken for the chief Biſhop and Univerſal Head of the Church throughout all the World, and that from that Day forward the Church of *Rome* ſhould be called the Head Church of all the whole World, and that the Church of *Rome* ſhould be in Subjection to no other Church, but that all other Churches ſhould be in Subjection to it: For untill that time, *Conſtantinople* Church was counted the higheſt, where the Emperor dwelt (and before that time, the Church in *Jeruſalem* was called the higheſt) for *Conſtantine* was a *Chriſtian* but in *Rome* there was *Heathen* Emperors a long time after Chriſt, *Otho friſin Gen. Chron. lib.* 5. *cap.* 8. *Marrian Scot. in Anno* 608. *Uſperg. in Phoca. Becon. fol.* 295.

It is before recorded, that *Joſeph* of *Arimathea* firſt

firſt preached the Goſpel in *England*, amongſt the *Brittains*, in the Year ſixty four; and about ſix hundred and two, the Pope ſent over to them *Auguſtine* to ſpread his Doctrine, with his Silver Croſs, Letany, his Proceſſion, Images, Reliques, Canticles, and Books of Ceremonies, charging the *Brittains*, that they did many Things Contrary to the Cuſtom of the Church of *Rome*, in their Preaching, Baptiſm, and keeping of *Eaſter*, &c. and that they regarded not Man's Traditions; but the *Brittains* refuſing to follow his Commands, he threatned them with War, and to Revenge it by Death, which immediately enſued. Read *Beda* in his Eccleſiaſtical Hiſtory of *England*, the ſecond Book and the ſecond Chapter.

Here all People may ſee that Chriſtianity *was planted in* England *ſome Hundreds of Years before the Popes Rudiments, Canons, Decrees, Letany, Proceſſion and Images, with the reſt of his Trumpery, came into* England, *who Lyeth, in ſaying, that* Chriſtianity *came firſt in by them, who came in by Murder and the outward Sword, and hath held up his outward Traditions by Murder, and the outward Sword ever ſince, Chron. Ranulph. Cheſt. Bec. fol.* 323.

In the Year 606. *Boniface* the Fourth inſtituted the Feaſt of *All Souls* and *All Saints*, and he got the Temple of *Phocas*, built by *Agrippa*, and conſecrated it to the Virgin *Mary* and all the Martyrs, *Plat. volat. Polidore Bec. fol.* 355.

In

In the Year 645. at *Rome* (where *Meletus* was preſent) it was ordered, that Monaſteries ſhould be erected in *England*, in *Boniface* the Fourth's Dayes.

In the Year 637. *England* firſt divided into Pariſhes.

In the Year 640. *Lent* was firſt ſet up in *England*, in Pope *Severinus*'s Time. *Carcumbertus* King of *England*, commanded the People to keep *Lent* in *England*, *Segeb. in Chron. Pantal.*

In the Year 643. Pope *Martin* the firſt ordained, that a Man ſhould not lie with his Wife, till the Prieſt had hallowed or bleſt his Bed; and the ſame Year he ordained Maſs to be ſung openly with a loud Voice; and that Churches ſhould be trim'd and dreſſed on Holy-days, *Pol. Paulel. Bec. fol.* 322.

In the Year 650. Pope *Eugenius* the firſt, ordained, that Monks ſhould be ſhut up in *Cloiſters*, for before that time they did go up and down, *Euſeb. Chron. Crantz.*

In the Year 603. Pope *Sabiniani* commanded Lamps ſhould be kept continually burning in the Church; he alſo inſtituted Bells in the Church, and called them *Saints Bells*, *Plat. Albert. Crantz de Barns*, &c.

He alſo decreed (in the ſame Year) that the People ſhould be aſſembled together to their Service by Ringing of Bells, *Plat. Durand. de Barn. Plantal. Bec. fol.* 322.

In the Year 636. the Univerſity of *Cambridge* founded

founded or enlarged by *Segebert*, King of the *East-Angles. So theſe Things are not ſet up by the Apoſtles, but by the Pope.*

In the Year 622. *Honorius* decreed, that none ſhould keep company with excommunicated Perſons; he alſo deviſed the Feaſt of the Exaltation of the Croſs. *Plat. Pan. Bec. fol.* 355.

In the Year 622. about this Year, being fifteen Years after the Pope, came *Mahomet* the Turk.

In the Year 655. the firſt Croſs was ſet up in *England*, by *Oſwald* King of *Northumberland*, who fighting againſt *Calwalda*, in the ſame Place ſet up a Croſs, kneeling and praying there for Victory.

In the Year 653. Pope *Vicilianus* brought in Organs firſt into the Church, to make the People merry, *Chron. Volat. Plat.* &c.

Eugenius the fourth, was the firſt that appointed Biſhops to have Priſons of their own to puniſh People in.

In the Year 664. a Controverſie was in *England* about the obſerving of *Eaſter*.

In the Year 676. Pope *Leo* the ſecond, deviſed the *Pax*, and that it ſhould be kiſſed of the People, *Plat. reſtitemp.*

In the Year 984. the Election or chuſing of Popes without the Emperors Approbation was granted by the Emperor. *Whereby it may be noted, that before that Time the Emperor had Power to chuſe the Pope.*

In

In the Year 666. Pope *Bennet* the ſecond obtained of the Emperor *Conſtantine*, that the Biſhop of *Rome* forever after ſhould be taken of all Men for Chriſt's true Vicar on Earth, and Saint *Peter's* lawful Succeſſor, *Anſelmus Rid. Achilles Rerminius Sebaſtianus Franc.* &c. *Bec. fol.* 295.

This Pope alſo brought it to paſs, that the Biſhop of *Rome* only ſhould be called Pope, that is to ſay, Father of Fathers; for before that Time, all Biſhops generally were called Popes.

In the Year 684. Pope *Sergius* the firſt invented the *Agnus Dei*, and commanded that it ſhould be ſung of the Clergy and People together at the Communion, *Plat. Durand. de Barn. Bec. fol.* 341.

The ſame Pope in the ſame Year, deviſed firſt the Cloathes of the Saints to be kept for Reliques, and confirmed the Feaſt of the Purification of the Virgin *Mary*, *Segeb. Pant. Bec. fol.* 356.

In the Year 714. a Council of Pope *Gregory's* the ſecond was againſt Marriages of Prieſts, and was for the worſhipping of Images in *England*.

In the Year 729. the ſame Pope confirmed the having of Images in the Churches, and excommunicated the Emperor for aboliſhing them, and ſtirred up his Subjects to rebel againſt him, *Blondus Chron. Bec. fol.* 324.

In the Year 752. Pope *Zachary* deviſed Oyl for the Lamps, and invented the Prieſts Apparel, *Chron. Achil. Bec. fol.* 304.

In the Year 768. Pope *Paul* the firſt deviſed the Service for *Lent*.

The ſame Pope alſo commanded, that in the time of *Lent* the Divine Service ſhould be done before the ſixth Hour in the Morning.

Pope *Conſtantine* the ſecond decreed, that no Lay-man ſhould be Pope; alſo, he condemned the ſeventh Council of *Conſtantinople* as Heretical, for condemning the Worſhipping of Images; and wrote a Book of worſhipping of Images, calling them Lay-mens Calenders.

In the Year 769. Pope *Conſtantine* condemned the Emperor for deſtroying Images, and made a Decree to eſtabliſh them in their Churches, *Plat. Pol. Bec. fol.* 324.

In the Year 760. *Gregory* the third commanded Oblations and Sacrifices to be offered by the Prieſts at their Maſs for the Dead; and made a Law that Images ſhould not only be had in Churches as Laymens Books, but that they ſhould be worſhipped, and had in greater Reverence then ever they were, and who-ever was of the contrary Opinion, ſhould be condemned for a Heretick, *Seg. Bland. Plat. Sabel. Becon. fol.* 324.

In the Year 772. Pope *Stephen* the third decreed that Images ſhould not only be had in Churches, but that they alſo ſhould be ſenced, *Seg. Plat. volat. Bec. fol.* 324.

In the Year 716. Pope *Adrian* the firſt, in his time there was a Council held at *Frankford*, in which it

it was decreed, that whoſoever did any Service in the Church, he ſhould wear a Surplice upon his Back in Service time, and no Man to go in his common Apparel without a Surplice; no, not ſo much as the Sexton, *Chriſt. Maſſæus Becon. fol.* 323. *Theſe Things are all contrary to Chriſt and the Apoſtles.*

The ſame Pope, about the ſame Time, ordained the Impropriation of Benefices, and granted Priviledges to Monks, Nuns, Canons and the Cloiſters.

In the Year 897. Pope *Leo* the third ordained Sencing; and a Council held at *Rothemage*, commanded that the Altar ſhould be fenced after the Goſpel, *Lib. Conc. Durand. Bec. fol.* 338.

The ſame Pope, in the ſame Year, decreed, that all Sundayes ſhould be kept holy, *Volat. Pantal. Sabel.*

Pope *Leo* the third appointed, that when the Child is either Chriſtened or Biſhopped, he ſhould have but one God-father, be it a Man child or a Woman Child, *De Conſect. deſt. cap.* 3. *Guli. Durand. Joan. Stell. &c. Theſe things are all contrary to the Scriptures.*

In the Year 827. there was a Council held in the time of Pope *Paſchalis*, at *Aquiſgranum*, who ordained, that no Eccleſiaſtical perſon ſhould wear any ſumptuous Garments or Rings, nor Ouches on their Fingers, but Biſhops only, when they were ſaying Maſs in their High-Prieſt's Robes, *Chriſt. Maſſæus. lib. Conc. Becon. fol.* 333.

In

In the Year 834. the Feaſt of Holy Trinity inſtituted by *Gregory.*

In the Year 848. Pope *Sergius* the ſecond, his Name being *Os porci*, that is, Swines Snout, or Hogs Mouth, he changed his Name to *Sergius*: And after that the Popes of *Rome* took it for a ſpecial Priviledge to change their Names; ſo that if he had been a Malefactor before he was Pope, he called himſelf *Boniface*, which ſignifies Goodneſs; and if he had been a Coward, then he termed himſelf *Leo*, a Lyon; and if he had been a defamed perſon, then he called himſelf *Benedictus*, which ſignifies good Name and Fame, *Chron. Polichron, &c. Lib.* 4. *cap.* 10. *de Inventor Cerum.*

In the Year 850. Pope *Leo* the fourth ordained, that no Lay-man ſhould come near to the Prieſt in the Time of the Maſs, not into the Quire, *Seg. Plat. Becon. fol.* 343. This Pope was the firſt that had the Golden Croſs carried before him; *which is contrary to the Apoſtles.*

In the ſame Year, in the ſame Popes time, the Monkiſh Religion of the *Camaldenſes* was deviſed, their *Cowl* and *Cloak*, and all that ever they wear from Top to Toe was white; they were to go bare-footed, and lie on the Ground: He alſo inſtituted the Feaſt of the Aſſumption of the Virgin *Mary*, that it ſhould be kept holy eight days, *Pol. Chron. Lib. Germ. Bec. fol.* 313. *Lib. Concil. Seg.* 7. *Joan. Functius.*

In the Year 858. this Pope *Leo* was the firſt that

offered his Feet to kiſs to Princes, *Volat. Plat. rant. Becon. fol.* 298.

In the Year 870. Pope *Nicholas* about this time, was the firſt that decreed, that the Popes Laws and Letters ſhould be of equal Authority with the Scriptures; he alſo decreed, that the Service ſhould be in *Latine*, and that Prieſts ſhould not marry; he alſo decreed, that *Gloria in excelſis*, that is, Glory in the Higheſt, ſhould be ſung on *Maunday Thurſday* in *Lent*, *De Conſiſt. diſt.* 1. *glor. Becon. fol.* 343.

In the Year 860. Pope *Bennet* the third commanded, that Prieſts ſhould wear Apparel meet for their Degree; he alſo ordained, that the Prieſts ſhould be preſent at the Burial of the Biſhops, and ſing Prayers for their Souls, and that Biſhops ſhould do the like for them, *Faſcic. temp. Chron.* Becon. *fol.* 304. *Chron. Plat.*

In the Year 871. Pope *Nicholas* made a Law, that no Wife ſhould be held lawful, unleſs ſhe was firſt bleſt with a Prieſt.

The ſame Year, the ſame *Pope* firſt decreed, that no Marriage ought to be in the time of Lent, *Gret. Chron.* Becon. *fol.* 331. *Which is now obſerved, and is contrary to the Apoſtles.*

There was alſo a Decree made in the Council at *Ildernonſe*, that for *Septuageſſima* or unto the *Octaves* of *Eaſter*, and three Weeks before *John Baptiſt*; and again, that from *Advent* to *Twelftide* after *Chriſtmas*, Marriages were forbidden to be ſolemnized; and if any did Marry in thoſe forbidden

den Times, they ſhould be ſeperated, *Queſt.* 33. Chap. 4. *non oportet.*

In the Year 891. was the Univerſity of *Oxford* founded by King *Alfred*, which was before a place dedicated to the *Muſes*, *Iſaacſon. Chron.*

In the Year 913. in Pope *Sergius* the third's time the Order of *Clunaſcences* Monks came up, and their Cloathing and Rule.

In the Year 936. Pope *Theodore* decreed, that Prieſts ſhould Marry, and have their lawful Wives. *Note, This Pope's Decree is contrary to ſome former Popes; ſo that People may ſee, that one of them muſt needs err.*

In the Year 956. Pope *John* the thirteenth, whoſe Name was *Octavian*, he changed his Name, and was a vicious Pope, and made a Law, that others might change their Names.

In the Year 958. *Abbingdon* Abby in *Berk ſhire* built by *Ethelwood*, *Iſaacſon. Chron.*

In the Year 958. Pope *John* the thirteenth made a Decree, that whoſoever did affirm, that Chriſt and his Apoſtles had no Poſſeſſions, neither in proper nor in common, the ſame ſhould be taken for a Heretick.

In the Year 960. *John* the thirteenth, being Pope, lived not like a Biſhop, giving himſelf wholly to all manner of pleaſure; ſo that in his Days it became a Proverb, *As merry as Pope* John: He gave himſelf to Whoredom, Adultery, Inceſt, Mumming, Hunting, May-games, Playes, Robberies, Firing

of Houſes, Perjury, Dice, Cards, Robbing of Churches, even from his Youth; he miſuſed his Cardinals, in cropping their Noſes, thruſting out of their Eyes, chopping off their Fingers and Hands, cutting out their Tongues, and Gelding them, which was openly laid to his Charge in a Synod; and that he committed Inceſt with two Harlots, being his own Siſters; that he played at Dice, and prayed to the Devil to ſend him good Luck; he raviſhed Virgins and ſtrange Women; he made the Palace of *Lateran* a Stew-houſe, and ſet up Stews and Brothel-houſes; that he had defloured *Stephena* his Father's Concubine, and one *Raveria* a Widow; that he had put out the Eyes of *Benedict* his Ghoſtly Father, and uſed common Hunts; and that he wore Armour; that he took a Cup of Wine and drank to the Devil: But as he was ſolacing himſelf without *Rome* on a certain Night with the Wife of a valiant Man, he was by him taken in Adultery, and wounded by him with a Dagger, ſo that he dyed in eight Dayes, *Pageon of Popes. Yet this was one of the* Papiſts *Infallible Popes, which they ſay cannot err.*

In the Year 962. the Monaſtery of *Taniſtoak* in *Devon ſhire*, founded by *Ogar* Earl of that Countr*y*, *Iſaac. Chron.*

In the Year 966. the Cathedral of *Worceſter* built by *Oſwald* Biſhop, *Iſaac. Chron.*

In the Year 969. the ſaid *Oſwald* built *Ramſey* Abby in *Huntington-ſhire.*

In

In the Year 968. *John* the fourteenth was the firſt that conſecrated Bells, upon the caſting of a new Bell in the *Lateran*, the place where the Popes go their Proceſſion, which Bell he gave his own Name.

In the Year 970. *Thorney* Abby founded for Monks, by *Ethelwood* Biſhop of *Wincheſter*.

In the Year 972. *Ramſey* Abby in *Hamp-ſhire*, built by King *Edgar* for Nuns.

In the Year 973. *Wilton* Nunnery in *Wilt-ſhire*, built by King *Edgar* and his Daughter *Edith*, who was made the firſt Abbeſs.

In the year 976. *Amsbury* Nunnery in *Wilt ſhire*, built by the Wife of King *Edgar*, *Act. & Mon.* pag. 1021.

The Pope had three Crowns ſet on his Head; *which exceeds Chriſt, who was crowned with Thorns.*

In the year 1049. Pope *Leo* the nineth appointed the Prieſts Houſes to be built near unto Churches, *Queſt.* 12. *chap.* 1. *Neceſ. Nauclerus Joan. Stel. de Barns.* Becon. *fol.* 305.

In the year 1038. Pope *Gregory* the ſixth, in his Time the ſhadowed Valley Order of Monks, under *Benner's* Rule, with changing of black Coats into grey, were ſet up, *Chron. Poll. lib. Germ.* Bec. *fol.* 314.

In the year 1040. Pope *Leo* the nineth made certain Songs of the Saints, *Segeb. Chron.*

In the year 1086. Pope *Urban* the ſecond made a Decree, that Subjects are not bound to keep their Oaths unto Princes, if they be excommunicated either by the Pope or Biſhop: *Yet the Papiſts ſay, the*

Pope is Infallible: He alſo ordained, that Prieſts ſhould ſay every day Ladies Mattens openly in the Church, and on Saturday the whole Service ſhould be of the Lady, *Sabl. Joan. Stel. Nauc. Guil. Durand.*

In the Year 1073. Pope *Gregory* the ſeventh ordained, that from *Eaſter-Day* unto the Saturday before the Feaſt of the *Trinity*, there ſhould be ſaid at Mattens but three Pſalms, and three Leſſons only, and at all other Times nine Leſſons.

In the Year 1049. *Leo* the nineth was the firſt that preſumed to make Saints, who made *Garrardus* a Biſhop, a Saint, *Chriſt. Maſſæus Bec. fol.* 356.

In the Year 1050. worſhipping of the Virgin *Mary* was firſt occaſioned by the Impiety of *Neſtorius*, which is now held amongſt the *Papiſts* for Catholick Doctrine, and confirmed by the Popes, together with the *Worſhipping of Images, and painting Chriſt as a Babe in his Mother's Arms, to put People in mind, as they ſay, of the Worſhip due unto him; which in proceſs of Time was turned into the Worſhip of the Mother without the Son; the* Papiſt *Preachers and Writers inventing Praiſes, Epitaphs, and Religious Services to be ſaid unto her, inſomuch, that about the Year One Thouſand and Fifty, a daily Office was inſtituted to the bleſſed Virgin, diſtinguiſhed by ſeven Canonical Hours.*

In the Year 1059. in the Council of *Lateran*, under Pope *Nicholas* the ſecond was hatched and invented the Term of *Tranſubſtantiation: And ſo not by Chriſt.*

In

In the Year 1089. a Council in Pope *Urban* the ſecond's time decreed, that Prieſts ſhould be contented with one Benefice at one time.

In the Year 1100. Pope *Leo*, Pope *Victor*, Pope *Honorius*, and Pope *Nicholas*, with others, invented and made the Sacrament of the Sign of Chriſt's Body and Blood, *the True, Natural, Real, Corporal, Carnal, Subſtantial, &c. and Body of Chriſt, God-man, Fleſh, Blood, Bones, Sinews, Guts and Loins, even as he was born of the Virgin* Mary, *and hanged on the Croſs; ſo the Subſtance of Bread and Wine is turned into the Natural Body and Blood of Chriſt, and ſo they handle him with their Hands, and put him in their Mouthes.*

In the Year 1125. About this time the Popes Legate envying marryed Prieſts at *London*, was found in Bed the ſame Night with a Strumpet, *Iſaac. Chron. p.* 318. *Randulphus Ceſtrenſis, Pol. in Hiſt. Angl. Chron.*

In the Year 1120. Pope *Calixtus* ordained, that no Lay-man ſhould meddle with the Tenths, under pain of a great Curſe.

Pope *Innocent* the ſecond decreed, that Sub-Deacons, Deacons, and Prieſts ſhould not Marry; and if they marryed, they were to loſe their Benefices, *Diſt. cap.* 18. *decrevimus Joan. Lizard. Bec. fol.* 206.

In the Year 1106. Pope *Paſchal* the ſecond being choſe Pope, would not take the place, till the people had cryed three times, *Saint* Peter *chuſeth*

thee; then having a purple Robe on him, and a Mitre on his Head, he was brought on a white Horſe to *Lateran*, where he received the *Pope's* Scepter, and had the Girdle put about him, whereon were Hanged ſeven Keys, and as many Seals, *Pageon of Popes. Here Peoples Ignorance may be ſeen; was PAUL or PETER ever deckt in this Manner with the Pomps of this World? No, no, Poor Ignorant People! PETER denyed the Glory of the World.*

In the Year 1110. *Petrus Heremita*, a *Frenchman*, of the City of *Annias*, firſt of all deviſed Beads to ſay Ladies *Pſaltery* on, *Chriſt. Pol. Becon. fol.* 334. *And not* Chriſt, *nor the* Apoſtles.

In the Year 1120. Pope *Calixtus* the ſecond pronounced all ſuch Excommunicated, as took Money either for Baptizing or Burying.

In the Year 1261. Pope *Alexander* the third compelled the Emperor to lie down, and he ſet his Foot upon his Neck, crying out with a loud Voice, *It is written, Upon the Adder and Cockatrice, Lyon and Dragon thou ſhalt tread, Nauclerus Sabel. Jac. char. Ber. fol.* 208. *Hearken People what he calls the* Chriſtian *Emperor.*

In the Year 1170. Pope *Honorius* the third, in his time were ſet up the White Fryars and Grey Fryars, with Cloaks, and no Shoes, *Lib. germ. Fol.*

In the Year 1197. the ſame Pope ordain'd, that none ſhould be Saints, except they were firſt canonized,

nized, and admitted to be Saints by the Biſhop of *Rome's* Bull; and from that time the Popes began to make Saints. Under the Reign of Pope *John* the twenty ſecond, they made above five Thouſand Saints, as they called them; *ſo not Chriſt, Der.* 3. *tit. Chap.* 46. *Reliq; Polid. Pantaleon, Becon. fol.* 357.

In the Year 1195. Pope *Innocent* the third, decreed, that all the Apoſtles Eves ſhould be faſted on, except *Philip* and *Jacob.* and *John*; and this Pope invented the *Pixes* and Boxes to put the Sacramental Bread in, *Panl. volat. Phri. Pantal.*

In the Year 1195. the ſame Pope Crowned *Otho* the Emperor, and afterwards depoſed him again, and ſaid, *It lies in my Power to ſet up, and pluck down Emperors, Kings and Princes at my Pleaſure; for all Power is given unto me, both in Heaven and in Earth,* Sebaſt. Frank. Chron. teton faſc. temp. Paulis phrig. & c. *Bec. fol.* 298. *Mark People, this is Lucifer in his Pride, this is not* Peter *in his Chair*; Peter *uſed no ſuch Language nor Authority.*

In the Year 1193. the ſame Pope decreed, that the Cardinals ſhould forever wear red Hats on their Heads, *Joan. Loz. Chron. Stel. Chriſt. Maſſaus.*

In the Year 1195. the ſame Pope ordained in the Council of *Lateran*, that whenſoever the Sacrament of the Altar is carryed about, there ſhould be born before it a Bell ringing, with a Light, to cauſe the People to kneel down and worſhip it, *Jacobus de Viſaco Becon. fol.* 329.

In the Year 1024. *Guido Aretinus* deviſed firſt of

of all Prick-ſong in the Church (*viz.*) theſe ſix Notes, *ut, re, my, fa, ſo, la, Chriſt. Maſſæus Bec. fol.* 335.

In the Year 1214. Pope *Honorius* the third, commanded that the Miſſal Bread ſhould be heaved and lifted up above the Prieſt's Head at a certain time, and that all the People ſhould fall down, and Worſhip it; *and ſo not God, Extrade Seleb. Miſſ. Biel. ſuper Can. Miſſæus, Lect.* 4. 9. *Dec.* 3. *chap.* 10.

In the Year 1214. the ſame Pope commanded, that the Sacrament of the Altar ſhould be worſhipped and kneeled unto, and that it ſhould be born unto the ſick in a moſt reverent Sort, yea, and that with Candles lighted, though at Noon-Day. *This was in a time of Darkneſs.*

In the ſame Year Pope *Honorius* aforeſaid, decreed, that a Woman might be ſeparated from her Husband, if ſhe did not like him.

In the Year 1215. Pope *Innocent* the third did firſt of all forbid, that the Lay-people ſhould receive their Communion in both Kinds.

In the ſame Year, the ſame Pope diſallow'd the Decrees of Pope *Julius* and Pope *Gregory*. *See (theſe counted Infallible that cannot err) how they contradicted one another.*

The ſame Pope decreed, that Fonts ſhould be hallowed, and Bells chriſtened; and no Prieſts ſhould wear a Beard or long Hair.

In the ſame Year, Pope *Innocent* the third ordained Auricular Confeſſion, that all Men, Women and Children, as they are at Age, ſhould confeſs

ſeſs their Sins to the Prieſt, at leaſt once in the Year, *Paulus phri. Maſſ. Polyd. fol.* 332.

In the ſame Pope's time, the croſſed Fryars Order was ſet up, who wore a black Cope; and carryed a Croſs in their Hands, *Chron. lib. Germ.*

In the Year 1225. in the ſame Pope's time, was the Order of the Nuns of St. *Clare* invented. *Theſe Things Chriſt and his Apoſtles did not decree.*

The ſame Pope, amongſt other Devices in his time, brought in this, that Lights ſhould burn in the Church before their God's Body.

In the Year 1220. in the ſame Pope's time, the Order of Black Fryars came up, *Lib. ger. Joan. Laz. Pol.* &c.

In the Year 1225. *Gregory* the nineth appointed the Feaſt of the Nativity of *John Baptiſt* to be kept holy; and the ſame Year he ordained *Salve Regina* to be ſung in the Churches with all Devotion, *Chron. Ger. Bec. fol.* 355.

In the Year 1242. Pope *Innocent* the fourth ordain'd the Feaſt of the Nativity of *Mary* the Virgin with the *Octaves* thereof, *Volat. Sabel. pant. Bec. fol.* 355.

In the Year 1244. Pope *Urban* the fourth ordained the Feaſt of the Sacrament of the Altar, with Indulgences and Pardons, and ordered to be kept holy the Thurſday after *Trinity* Sunday, and the Feaſt of *Corpus Chriſti*, *Chriſt. Maſſ. Joan. Stell. pol. pant. Bec. fol.* 354.

In the Year 1242. Pope *Innocent* the fourth, in his time it was agreed in one Council at *Lyons* what Holy

Holy Dayes ſhould be kept holy, viz. Sunday ſhould be kept from Saturday at Noon to Sunday Night, and the Feaſt of the Nativity of Chriſt, of St. *Stephen*, and St. *John* the Evangeliſt, and *Childermas* Day, called *Innocents*, and St. *Sylveſter*, and *Circumciſion*, and *Epiphany*, with *Eaſter*, and the whole Weeks that go before and after, and the Aſcenſion of Chriſt, of *Whitſontide* and the two Dayes following, St. *John Baptiſt* and the twelve Apoſtles Dayes, St. *Laurence* the Martyr his Day, St. *Michael*, called *Michaelmas* Day, *All-Saints* Day, St. *Martin*. All theſe the Pope ſet up to be kept holy (but not the Apoſtles) one Thouſand two Hundred Forty two Years after Chriſt. And a Council at *Tollatain* decreed the keeping holy the Feaſt of the *Annunciation* of the Virgin *Mary*, called *Lady Day*, and the Feaſt of the Nativity of Chriſt, called *Chriſtmas*, *Lib. Concil. polid. Guil. Durand. Bec. fol* 356. *See you* Proteſtants *who were the firſt Setters up of your Holy-dayes.*

In the Year 1252. in *Innocent* the fourths time, the Bible was divided into Chapters.

In the Year 1250. the *Priory* for Gray Fryars founded in *Nottingham* by King *Henry* the third.

In the Year 1253. the *Priory* of *Auſten Fryars* founded by *Humphry* Earl of *Hereford*.

In the Year 1254. Pope *Alexander* the fourth, in his time was the Order of Begging Fryars confirmed. *This is contrary to the Apoſtles, who ſaid, thoſe that did not work ſhould not eat.*

In

In the Year 1272. Pope *Gregory* ordained, that at the chuſing of a new Pope, the Cardinals ſhould be ſhut up in a Houſe; and ſhould neither eat nor drink, till they had choſen a new Pope, when the old one was dead, *Chriſt. Maſſ. This was not the Way of Chriſt and the Apoſtles, in making Miniſters.*

And *Boniface* the ſecond, ordained that the Pope ſhould be choſen in three Dayes, leſt the Church ſhould lack a Head. *So it ſeems Chriſt is not the Head of their Church.*

In the Year 1272. at a Council held at *Lyons*, the Conclave was ſet up, and bowing the Knee to the Name of Jeſus inſtituted; *which Practice the* Proteſtants *follow.*

In the Year 1276. Pope *Innocentius* the fifth was crowned in *Peters* Church: This is contrary to Scriptures, and contrary to the Apoſtles, and *Peter*, when Chriſt choſe them, or they choſe others; in the Primitive times they had not treble Crowns ſet on their Heads, no, nor Chriſt himſelf, who is King of Kings, and Lord of Lords, who teſtified againſt the World, that their Works were Evil.

In the Year 1286. Pope *Boniface* the eighth ordained the Feaſt of the four Evangeliſts, *Matthew*, *Mark*, *Luke* and *John*, to be kept holy, *Faſc. temp. Chriſt. Maſſ. Joan Stell. Bec. fol.* 356.

In the Year 1290. Pope *Boniface* the eighth appointed the Year of Jubile to be kept every hundred Year, and granted that to all them that would go to *Rome* in the Year of Jubile, to viſit the Temple

Temple of *Paul* and *Peter*, he would pardon them all their Sins. This Pope ſaid, he was Lord of all the World, and all the Emperors, Kings and Princes owed Obedience unto him: Here is the Whore got on the Beaſt: *But this Pope reigned like a Lyon, and dyed like a Dog; here was the End of this* Lucifer, *Ranulphus Ciſtrenſis Pollid. Bec. fol.* 358.

In the Year 1290. the ſame Pope *Boniface* was carried on Men Shoulders, exalted *Lucifer* like, with a naked Sword before him; and he lived like a Lyon, and dyed like a Dog; he called himſelf Lord of the World, both Temporal and Spiritual; and this Pope *Boniface* ſpake through a Reed through a Wall to the old Pope of *Rome*, to leave his Popedom; and the old Pope thought it had been a Voice from Heaven, and ſo left his Popedom, and *Boniface* got it. *Now are theſe Fellows fit for* Peter's *Chair, or* Sodom's *Tower? here is the Beaſt with his two Horns like a Lamb, ſpoken of in the* Revelations, *Albertus Irantzius Faſc. temp. Pant. Bec. fol.* 298.

In the Year 1300. Pope *Boniface* the eighth made a Prayer to be ſaid daily before the Image of the Croſs, and as many Dayes Pardon as there are Gravel Stones in the Sea, and Graſs on the Earth.

In the Year 1297. Pope *Cleſtinus* the fifth, in his time the Order of Monks came up, that their Cloak, Cowl and Cap ſhould be Blew.

In the Year 1286. Pope *Gregory* the eighth made a Decree, that none ſhould take a Nun out of the Cloiſter to marry her.

In

In the Year 1336. in Pope *Clement* the third's time, ſprung up a ſort of Monks, their Manner was to go from place to place, having a Banner upon a Crucifix born before them; they did Pennance by ſcourging themſelves with a great Cord-whip, *Joan. Laz. Mapt. alm. Chriſt. Maſſ. Bec. fol.* 315.

In the Year 1368. Pope *Urban* the fifth, in his time the Order of Jeſuits was invented, and they were Lay-men addicted to Prayer.

In the Year 1390. Pope *Urban* the ſixth made the Viſitation of *Mary* Holy Day.

In the Year 1209. Pope *John* the twenty ſecond ordained, that Bells ſhould be tolled every Day thrice in the Evening, and that every Man ſhould kneel down ſtraitwayes, and ſay three *Ave-Maries*, *Chron. Joan. Stell. Becon fol.* 322.

In the Year 1410. *John Wickliff* was Excommunicated at *Rome*, though he dyed in the Year 1386.

In the Year 1425. Pope *Calixtus* the third invented the Feaſt of the Transfiguration of Chriſt, and commanded it to be kept with as large Indulgences as the Feaſt of *Corpus Chriſti*, *Mat. Poll. Joan. Stell. pant. Becon fol.* 355.

In the Year 1438. Pope *Alexander* and Pope *Eugenius* granted there is a Purgatory to purge Souls after this Life, and that they ſhould confeſs the Biſhop of *Rome* to be the Vicar of Chriſt, the Succeſſor of *Peter*, and the Supream Head of the Church throughout the World.

In the Year 1455. Pope *Callixtus* the third made

a

a Decree, that every Day at twelve a Clock, the Sexton ſhould toll Noon, and ſo many as hear the Bells, ſtraitwayes ſhould ſay an *Ave-Mary*, *Phil. Bergon. Bec. fol.* 332.

Durandus ſaith, that Bells be of ſuch Vertue, that they ſtirred Men to Devotion, and preſerved the Minds and Bodies of the Faithful from all Danger; and it was his Opinion, that they drove away all wicked Spirits and Devils, *Ralion. di. off. Bec. fol.* 322. *This is a lying Imagination, and denyes Chriſt (who deſtroyed the Devil) and ſet up a Bell inſtead of Chriſt.*

In the Year 1469. Pope *Sixtus* the fourth ordained the Feaſt of the *Conception* of the Virgin *Mary* to be kept Holy, and the Feaſt of *Anne* her Mother, and *Joſeph* her Husband, to be kept holy *Decreſt. Extravagant. Joan. Liz. Bec. fol.* 356.

In the year 1488. *Brazen-noſe* Colledge in *Oxford* was founded by *William Smith* Biſhop of *Lincoln.*

In the Year 1479. the cruel Inquiſition firſt began in *Spain* by King *Ferdinandus* and *Elizabeth* his Wife. *The* Papiſts *hold, that the Fathers, the INQUISITORS cannot err.*

In the Year 1490. Pope *Leo* the nineth holding a Council at *Varcellis*, was one that preſumed to make Saints. *So he put by Chriſt, and denyed him.*

In the Year 1493. Pope *Innocent* was the firſt that preferred his Baſtards to Honour; he made one of his Baſtards a Prince of *Cicilia*, and another a Cardinal, and another the Duke of *Spain*; he ſaid, either the Pope ſhall ſpoil *Philip* of his Crown

and

and Empire, or elſe *Philip* ſhall take from the Pope his Apoſtolical Dignity: Amongſt many other Decrees made by him, he decreed Marriage of the Clergy to be diſannulled forever, *Iſaac. Chron. p.* 368. *Note, here Wars aroſe from the Luſts, as ſaith* James; *and here are the Fruits of him that denyed marriages.*

In the Year 1513. in Pope *Leo* the tenth's time, they curſed by Bell and Candle, *Book of Martyrs, Vol.* 2. *pag.* 312.

And another Author ſays, it was brought up by a Council held at *London.*

In the Year 1537. the Concubines of the Prieſts are of Eccleſiaſtical Jurisdiction; by the Pope's Law they might have Concubines. *Yet theſe Popes do deny Prieſts Marriage, and yet allow them Concubines.*

In the Year 1003. the Opinion to think the Maſs to help Souls in Purgatory, was confirmed by Pope *John* the nineteenth, by reaſon of a Dream, wherein he dreamed that he heard and ſaw the Voices of the Devils, lamenting and bewailing that Souls were delivered from them by ſaying of Maſſes and Digreſſes; therefore he did approve the Feaſt of *All-Souls*, brought in by another *Pope*; moreover he ordained the Feaſt of *All-hallows*, in the Year one Thouſand and three.

The *Papiſts* Conjurations of Salt.

I conjure thee, thou Creature of Salt, by the (*Croſs*)

living God, and by the (Croſs) true God, and by the (Croſs) holy God, &c. that thou mayſt be made a Conjured Salt, to the Salvation of them that believe; and that unto all ſuch as receive thee, thou mayſt be Health of Soul and Body; and that from out of the Place thou ſhalt be ſprinkled, may fly away all Fancy, Wickedneſs and Craftineſs of the Devil's Subtilty, and every fowl Spirit.

The *Papiſts* Conjurations of Water.

I conjure thee, thou Creature of Water, in the Name of (Croſs) God the Father Almighty, and in the Name of (Croſs) Jeſus Chriſt his Son our Lord, and in the Virtue of (Croſs) the Holy Ghoſt, that thou become a Conjured Water, to expell the Power of the Enemy. Here the Pope is ſmothered with his own Smoke.

Pope *Leo* the third, Pope *John* the ſeventh, Pope *Adrian* the firſt, with others, made Decrees for eſtabliſhing of Images.

Leo the third, Emperor of *Greece*, decreed that Images ſhould be taken out of the Churches, and burnt openly at *Conſtantinople*; the ſaid Emperor threw out of the Temple all the Images, and burnt them in the open Market. *This was contrary to the Pope.*

Pope *Eugenius* decreed, that Children which were to be Chriſtened, ſhould have a God-father and a God-mother.

A Council held at *Rotomage* decreed, that their Sacrament

Sacrament the Prieſts ſhould put it into the Laypeoples Mouthes, and that they ſhould not touch it with their Hands, contrary to the Uſe and Practice of the Primitive *Chriſtians*, many hundred Years after Chriſt, *Lib. Concil. Bec. fol.* 329.

In Pope *Urban* the firſt's Time, was the Order of the Nuns of St. *Briget* invented by *Brigeta*, and that the Nuns ſhould be cloſed above in a Cloſet, and the Men beneath.

Pope *Nicholas* the firſt ordained, that no temporal Man, whether King or Emperor, ſhould have ought to do with thoſe things that appertain to the Prieſt.

In the Time of Pope *Alexander* the third, there was one *Victor* a Pope; ſo *Alexander* got his Popedom by Money, and Force of Ships and Arms, in the Year one Thouſand one Hundred ſixty one: And this Pope compelled *Lewis* King of *France*, and *Henry* King of *England* to be his Lacquies, and to run on Foot by him, holding his Horſe Bridle, one of the right Hand, and the other of the left, leading him through the Street in his Pomp. *This is like the Glory of the World, this is not like* Peter.

In the Year 757. *Stephen* the third, he was the firſt Pope that was carryed on Mens Shoulders. *Where was Chriſt or* Peter *ſo carryed? vit. Pant.*

In the Year 1075. the Emperor depoſeth the Pope, and the Pope Excommunicates the Emperor, and ill requites the Emperor for his Love,

who gave him Power to be choſen Pope without his Election.

Pope *Gregory* the nineth ordained, that the Sacring-Bell ſhould be rung when the Prieſt lifted up the Myſtical Bread and Chalice above his Head, to move the people to behold that new found God, which they worſhipped in knocking, kneeling, and lifting up of Hands to a piece of Bread.

Graves Malleotes a *Heathen*, he brought the Study of *Grammer* into *Rome*, in the Year of the World three Thouſand ſeven Hundred eighty nine.

Pope *Boniface* the ſeventh procured a company of Men to take his part, by whoſe means he took Pope *John* the fifteenth, and put out his Eyes, and then threw him into Priſon; *Boniface* dyed not many Dayes after, who after his Death, was drawn by the Feet through the Streets of *Rome*, in the Year nine hundred ſeventy ſix.

Pope *Stephen* the ſixth ſo envyed the Name of his Predeceſſor *Formoſus*, that he abrogated and diſſolved his Decrees, and taking up his Body after it was buried, he cut two of his Fingers off his right Hand, and commanded them to be caſt into the River *Tyber*.

Pope *Sergius* cauſed the Body of *Formoſus* where it was buried to be taken up, and afterwards ſitting in his Papal See, firſt degraded him, then commanded his Head to be ſmitten off, with the other three Fingers that were left (as *Sigebertus* writeth)

teth) which done, he cauſed his Body to be thrown into *Tyber*, depoſing all ſuch as by the ſaid *Formoſus* before had been conſecrated and inveſted: *By this Murtherer Pope* Sergius, *firſt came up the Uſe to bear about Candles on Candlemas Day, for the purifying of the Virgin* Mary, *Anno* 684. *Durand. G. Achil. Becon fol.* 351.

It is reported of Pope *Hildebrand*, that he enquired of the Sacrament a Divine Anſwer againſt the Empe or; and becauſe it did not ſpeak, he threw it in the Fire and burned it.

Sure the Papiſts *will allow this Pope erred.*

After the Death of Pope *Clement* the fifth, the *Romiſh* See ſtood vacant two Years and three Moneths, *Book of Martyrs, Vol.* 1. *pag.* 487.

Pope *Gregory* the third was the firſt that brought into the Maſs the Canon or Clauſe for Reliques, alſo he brought into the Memorial the Offering and Sacrifice for the Dead.

Pope *Zachary* brought in the Prieſts Veſtures and Ornaments.

Conſtantius was the firſt that gave his Feet to be kiſſed of the Emperors, about the Year ſeven Hundred, *Book of Mart. vol.* 1. *pag.* 176.

Henericus the Emperor, with his Wife and Child, barefooted and bare-legged, waited on Pope *Hildebrand* three Dayes and three Nights, at the Gates of *Conuſium*, before he could be ſuffered to come in.

Pope *Sylveſter* the ſecond was accounted a great Sorcerer.

Pope *Alexander* the ſecond was forced into a Chamber by Souldiers, and there beaten by Pope *Hildebrand*. *This is contrary to the Apoſtle, who ſaid, A Biſhop muſt be no Striker.*

King *Ina* ordained in *England* before the Conqueſt, that Infants ſhould be baptized within thirty Dayes.

Pope *Urban* the ſecond, among many other Enormities, concluded, that no Prieſts Son ſhould be capable of Orders; *and yet Prieſts muſt not marry*, Pageon of Popes fol. 87.

Biſhop *Bonner* ſaid, If an Image be made a God, it is no Idol. *Thus you may ſee the* Papiſts *are contrary to the Scriptures and God, who forbiddeth to make Images of him, or the Likeneſs of any Thing in Heaven above, or in Earth beneath*, Fox, vol. 3. pag. 262.

CHAP. VII.

Concerning Hereticks.

Judas Iſcariot was the firſt Apoſtate that fell from the Truth, who ſold his Maſter to the covetous Prieſts for thirty pieces of Silver, and ſlew his Father, marryed his Mother, and in the end hanged himſelf. Read *Euſeb. Chron.*

In the Year 63. *Demus* which *Paul* ſpake of, forſook

ſook the Truth, and became an Idol-Prieſt at *Theſſalonica*: *Pilate* that gave Sentence upon Chriſt, afterwards ſlew himſelf.

Marcelina the Heretick, worſhipped and offered Incenſe unto the Image of Jeſus and *Paul*.

In the Year 81. *Cerinthus* the Heretick dreamed, that the Kingdom of Chriſt ſhould become Earthly, and that Chriſt ſhould Reign on the Earth a thouſand Years.

Montanus the Heretick forbad Marriage, and commanded Abſtinence from certain Meats, as unlawful.

In the Year 287. *Marcellinus* the Heretick Biſhop of *Rome*, denyed Chriſt, and offered Sacrifice unto Idols, for which he was condemned by a Council of three hundred Biſhops called together at *Sinneſſa*; *whereby it appears the Biſhop of* Rome *erred, and was fallible.*

In the Year 340. *Euſtatius* the Heretick forbad Marriage, made Laws of Faſting, and parted married Souls aſſunder; he abhorred the Offering of the marryed Prieſts; he was condemned by three Councils for his curſed Doctrine. *And how cometh this Doctrine now to be bleſſed after the ſix hundred Years, when the Pope got up, which before was curſed? but it ſeems the Pope doth bleſs the Doctrine of the Hereticks now, which formerly the Councils curſed.*

In the Year 351. *Liberius* Biſhop of *Rome* yielded to the *Arrians* (as *Jerom* ſaith in his *Chron.*

and *Catalog.* &c.) and ſubſcribed unto their Hereſie to ſave his place. *It ſeems he was not infallible.*

In the Year 383. *Collydrians* were Hereticks which worſhipped the Virgin *Mary*, as the *Papiſts* do now, like them Hereticks which were condemned.

In the Year 401. the Monks of the Deſerts of *Ægypt*, in their vain Imaginations, thought that God had a Carnal Body; from whom firſt aroſe that Invention of painting God the Father like an Old Man with a grey Beard, *which is ſtill uſed to this Day by the Image-worſhippers.*

In the Year 404. *Pelagius* a Heretick ſaid, that the Grace of God was given to us according to our Merits: *Hereticks corrupted the Works of the ancient Writers.*

A Sect of Hereticks went alwayes bare-foot.

In the Year 47. *Simon Magus* the Sorcerer was honoured at *Rome* with a Picture; *and wherein do the* Papiſts *differ* (*who are Worſhippers of Images*) *from thoſe that worſhip the Image of* Simon Magus? *are they not likewiſe Idolaters?*

CHAP. VIII.

CHAP. VIII.

Something concerning Indulgences, Pardons, Priviledges and Stations of Rome, *truly copied out of Two Old Books, one in* Latine, *the other in* Engliſh: *See* Becon's *works, out of which all theſe Things are extracted.*

IN *Rome* ſeven of the Steeple-houſes, called by the *Papiſts* Churches, are priviledged above all others with great Holineſs and Pardons.

The firſt is called St. *Peter*'s Church, which has twenty nine ſteps up to it, and as oft as a man goeth up & down them Stairs, he is releaſed of the ſeventh part of Pennance enjoyned. *This was granted by Pope* Alexander.

And above the Door is an Image of Chriſt, and between his Feet ſtandeth one of the Pence that God was ſold for; and as oft as any look upon that Penny, they have fourteen hundred Years of Pardon; and in the ſame Steeple-houſe are eleven Altars, and at every Altar is forty eight Years of Pardon.

Alſo, the Prieſts ſay, *That as many Times as a man goeth through the Crowds at the ſame Steeple-houſe he hath four hundred Years Pardon.*

At one of the Altars in the ſaid Steeple-houſe, is five hundred Years of Pardon, and every high Feaſt a Soul out of Purgatory.

And as oft as a man followeth that they call their Sacrament to ſick Bodies, he hath one thouſand four hundred Years of Pardon for his ſins.

Pope *Sylveſter* granted to all them hat daily go to the ſaid Steeple-houſe, the third part of all their Sins releaſed.

And upon the one ſide of the ſaid Steeple-houſe lieth a Yard, called, God's Field, and there they bury none but Pilgrims.

In the Chappel at *Rome* called *Jernſalem*, Women do not enter, only once in the Year, at which time they have a full Remiſſion granted of their ſins, none excepted.

In the Church of Saint *Cater* is two hundred years of Pardon.

In the Church of Saint *Felix* is forty years of Pardon.

Unto every one of them called Churches, have they ordained a certain Number of Pardons to all that come to them; and in *Lent* the Pardons are double.

Part of their Stations are as followeth.

In the Circumciſion of Chriſt, the Stations are to the Church of their Lady, ſo called,

On the *Epiphany*, the Stations are to St *Peter's*.

On the Sunday called *Septuagiſſima*, the Stations are to St *Lawrence* without the Walls. On

On the Sunday called *Sexagiſſima*, the Stations are to St *Paul* the Apoſtle.

On *Aſh-Wedneſday* the Stations are to St. *Sabine*.

On the firſt Sunday in *Lent*, the Stations are to St *John Latrine*.

On *Chriſtmas-day*, the Stations are at the firſt Maſs unto St *Mary Major* in the Chappel, in the Manger of their Lord, as they call him, into the which Women do not enter.

And for every day called Holy-day, they have Stations appointed to what place to go; which Stations Pope *Gregory*, Pope *Cornelius*, and divers other Popes of *Rome*, from time to time have invented and deviſed; and all that come to them, and give them any thing towards the Maintenance of them, they have ordained, that they ſhall have Remiſſion and Pardon of ſins.

Alſo, certain did grant Indulgences and Pardons to all ſuch as devoutly ſaid certain Prayers or Ave-Maries; *which is contrary to Chriſt and the Apoſtles.*

Pope *Sixtus* granted to all them that ſhould ſay this Prayer before the Image of our Lady (as they call'd her) and her Son, one thouſand one hundred years of Pardon, *Ave Sanctiſſima Maria*, &c.

The Biſhop of *York* and Biſhop of *Canterbury*, and nine other Biſhops, in the days of King *Henry* the ſeventh, granted forty days of Pardon for every *Ave-Maria*, and for *Gratia Plena* one hundred days.

The

The Hallowing of Candles.

Upon *Candlemas*-day, the Prieſt turning himſelf to the South, deſires his God, that his Candles which he had there in his hand, might receive ſuch a Strength and Bleſſing, through the Token of the holy Croſs, that being lighted the Devil might flee away, and tremble for Fear; and after Even-Song the Prieſt diſtributed to the people their Portion of Candles, which they eſteemed highly of; and if any Thunder, Lightning or Tempeſt aroſe, then their Candle was lighted, with Faith, that that would quiet the Tempeſt, and drive away bad Spirits.

They alſo Hallowed Fire and Bows, and hallowed Aſhes on *Aſh-Wedneſday*, and hallowed Incenſe, Myrrhe and other Perfumes, and many other Things.

The Prieſts alſo hallowed Cheeſe and Butter.

CHAP. IX.

The Manner of the Prieſts Hollowing the Font.

FIrſt he makes two Croſſes in the Water with his Right Hand, and then ſays a ſhort Prayer, ſaying, *Wherefore I bleſs* (Croſs) *thee, thou Creator of Water, by* (Croſs) *the Living God, &c.* And then

then he makes a Croſs in the Water again, and ſays another ſhort Prayer, as before, and then takes a burning Candle, and drops it into the Water after the manner of a Croſs, and then cryes aloud a few words over it, *That the holy Ghoſt would deſcend into it, and make it fruitful, that it might have Power to Regenerate, and beget anew.*

This being done, he breaths thrice into the Font, and then he puts Oyl into the Water, and then Cream, and ſays ſome few words over them, croſſing them, &c. *People, you read none of this in the Scripture, in the Primitive Church.*

Of the Papiſts Hallowing the Marrying Ring.

For Hallowing of the Woman's Ring at her Wedding, this Prayer following is appointed to be ſaid by the Prieſt.

Hallow thou (Croſs) *Lord this Ring, which we bleſs* (Croſs) *in thy holy Name, that what Woman ſoever ſhall wear it, may ſtand faſt in thy Peace, and continue in thy Will, and live, and grow, and wax old in thy Love, and be multiplyed into the Length of Dayes*; and then he ſprinkles holy Water on the Ring.

The Papiſts *pray for Souls departed.*

The Prieſt while he ſays his Prayer, ſtands with his Face Eaſtward, and looks unto the high Altar, and then turns him to the People and ſays, *Ye ſhall Pray for all* Chriſtian *Souls, for all Biſhops, Clarks, Curates,*

Curates, and for the Souls of all Chriſtian *Kings and Queens, and eſpecially for the Kings of* England, *and for all Souls, that to this Church have given Book, Bell, Challice or Veſtment, or any other Thing, by which the Service of God is the better done.* Did you ever hear ſuch Trumpery?

CHAP. X.

Concerning Hallowing the Church.

WHen any Church is to be hallowed, firſt of all the People muſt depart out of the Church, and the Deacon muſt remain there only, having all the Doors ſhut faſt to him, the Biſhop with the Clergy ſtand at the Door, and make holy water mingled with Salt; in the meanSeaſon twelve Candles muſt be ſet up within the Church, burning before twelve Croſſes, that are appointed upon the Church-Walls: After the Biſhop, accompanied with the Clergy & People, go three times about the Church without, the Biſhop having in his hand a Staff, with a bunch of Hyſop on the End, with which he caſts holy Water upon the Church-Walls; and as the Biſhop goes round, every time he comes at the Door, he ſtrikes the Threſhold with his Staff, and ſays in *Latine, Lift up your Gates, O ye Princes, and be ye lifted up, O ye Everlaſting Gates, and the King*

King of Glory ſhall enter in: Then the Deacon ſays, *Who is the King of Glory?* Then the Biſhop anſwers, *It is the Lord Strong and Mighty, even the Lord Mighty in Battel. Note,* This King of Glory is the Biſhop, and the Everlaſting Gates is the Steeple-houſe Door.

The third time the Deacon opens the Door to him, and he and the Clergy enters, but the People ſtand without ſtill; and then the Biſhop ſays the Letany; and then a Croſs of Aſhes and Sand is made on the Pavement, whereon the Alphabet or Chriſt-croſs-row is written in *Greek* and *Latine*; and then the Biſhop with Salt, Aſhes and Wine conſecrates the Altar, and then anoints the aforeſaid twelve Croſſes on the Wall with Cream, and then the People may come in and Ring the Bells for Joy.

This is to be noted, *That if the Wine be frozen in the Chalice, the Prieſt muſt ſo long breath upon it, till it be molten, and the Ice diſolved; and if it cannot be done ſo, he may put Fire to it.*

CHAP. XI.

Concerning Hallowing of Beads.

IN their Prayers to their God, they ſay, *We beſeech thee that thou wilt vouchſafe from the Seat of thy Majeſty, with thy Bleſſing to ſanctifie, repleniſh and fulfil theſe Beads to pray on, which are apt and meet for*

for Devotion of thy Servants, to honour that moſt glorious Virgin Mary, *Mother of God.* You read none of this in Scripture.

Concerning Chriſtning and Hallowing of Bells.

The Biſhop puts upon him a Surplice, and having a Croſs born before him, and accompanied with the Clergy and People, they go to the place where the Mettal ſhall be ſhed, which the Bell is made of; and while the Bell is caſting, that it may have right ſhape, the Biſhop begins to ſing, and all the Clergy ſing forth aloud, and ſo continue till the Bell is caſt, and then they ſing ſix Pſalms; and in the mean time the Biſhop waſhes the Bell with holy Water, and then he goes to Prayer, and then he wipes it with a Towel (*People, did you ever hear ſuch Deceit, which is contrary to Scriptures*) and then ſays a Pſalm, and then anoints the Bell ſeven times without, and and four times within with Oyl and Cream; then the Biſhop prayes again, ſaying to his God, *Vouchſafe to repleniſh this Bell with thy heavenly Bleſſing, that before the Noiſe and Sound thereof, the fiery Darts of the Enemy, the Lightnings and Tempeſts may be chaſed away:* And then he ſprinkles the Bell with holy Water; then the God-fathers and God-mothers draw nigh, and lay their hands on the Bell, to whom the Biſhop ſays, *Name the Bell,* who give the Bell what Name they think good; and then the Biſhop and the God-fathers and God-mothers put upon the Bell a linnen Veſture, white and large.

Theſe

Theſe be the Works of the Pope and the Papiſts, *who are gotten up ſince Chriſt and his Apoſtles, and are not the Works of Chriſt, as you may read in the Scriptures.*

That the Primitive *Chriſtians* had no Bells, is proved by *Voſſius*, in his commentary upon the two Epiſtles of *Pliny* and *Trajan*, and *Bernardinus de ritu concionandi*. *Guido Pancirolus* ſaith, they were invented by one *Paulinus* Biſhop of *Nola*, and that they were called *Nolæ* in *Latine*, from *Nola* the place where they were firſt made, and *Campanæ*, becauſe firſt invented in *Campany*; *Hoſpinian de Orig. temp.* ſaith, they were not uſed for certain in the firſt five Centuries almoſt of *Chriſtianity*. *And who were the firſt that cauſed them to be ſet up in Churches, as Things appertaining to the Worſhip of God, is before related.*

CHAP. XII.

A ſhort Relation of ſome of the Ceremonies of the Pope and his Followers, taken out of the Works of Chriſtopher Marcellus, *Biſhop of* Corcira, *dedicated to Pope* Leo *the tenth.*

AND firſt, as to the Pope's Election: All people are ſhut out of the Election-Houſe, ſaving the Fathers and the Miniſters, the Senior of the

Cardinals exhorteth the other Fathers, *That they will mind and conſider the Highneſs of the Matter, whereof they muſt preſently entreat, then which Matter and Buſineſs, nothing can be higher or more excellent*; *for* (ſaith he) *they are about to provide and elect the Vicar of Chriſt, the Succeſſor of* Peter, *the Paſtor of their Souls, the Leader of Chriſt's Flock, the Key-bearer, Porter and Chamberlain of the Hall of Heaven, the Prince of the Apoſtolick Succeſſion, and the chief Prelate and Vicar of all* Chriſtendom.

There are four kinds of Elections; but to make the work ſhort, I will only relate one of them (*Though they are all Ways which Chriſt never inſtituted, neither did his Apoſtles ever practice ſuch Things*) viz. *Firſt*, all the Colledge of the Cardinals agree on three, on one of the Cardinal-Biſhops, on one of the Cardinal-Prieſts, and on one of the Cardinal-Deacons (*Mark People, we never read in the Scriptures of Cardinal-Biſhops, and Cardinal-Prieſts and Deacons*) to which three, they give Power and Authority to chuſe the high Biſhop after this ſort.

They ſet up and light a Candle of a certain appointed Quantity, that it may burn a certain ſpace; and their power to chuſe laſteth no longer then the piece of Candle laſteth; for they muſt chuſe him before it be burnt out, and the ſame being ſo choſen is right Pope.

Then the Senior of the Cardinals and Colledge, do ſhew their Joy, and do their Duty of Reverence to him, and putting off his Senate-Robe, called *Capræ*,

Caprea, and his little Hood, called *Carputium*, they cauſe him to ſit down in his Rochet, where the Senators do put upon his Finger the Fiſhers Ring (ſo called) and ask him by what Name he is called, then the Senior of the Cardinal-Deacons opening a little Window, by which the people there waiting may ſee and be ſeen, ſaith with a loud Voice (holding out the Croſs) *I ſhew you glad Tidings, we have choſen a Pope, and he chuſes his Name to be* Innocent *the Eighth, &c.* or what Name he liketh: Then the Cardinal-Deacons do put off the Pope's common Apparel, and put him in a *white woollen Gown, and in red Hoſe, and red Shoes, embroidered with a Golden Croſs in a red Girdle, with Golden Bucklers, in a red Cowl alſo upon his Head, and above all in a fair white Rochet*; then they put upon him his upper Garments, viz. *A long Albe, Girdle, and a Stool ſet full of Pearles, hanging down from about his Neck; but if he were but a Deacon before he was elected, then the Stool muſt lie on his left Shoulder only, and come down with both ends faſtned under his right Arm*; then after they put upon the *Pope a red Cope, called a* Pluvial, *and a Mitre ſet and deckt with precious Stones*; and they make him ſit upon the Altar, and then they kiſs his Feet, and then he is conſecrated, and the Conſecrator bleſſeth a precious Ring to be put on his Finger, ſaying, *O Lord God, Creator and Conſervator of Man-kind, Giver of Spiritual Gifts and Graces, and Granter of Eternal Health and Salvation; thou, O Lord,*

ſend down thy Bleſſing upon this Ring, &c. And while this Prayer is ſaid, the *Pope* ſtands up; and in the mean time one of the Colliters holdeth the Ring in his right Hand, kneeling down at the beginning of the Bleſſing thereof, and the Conſecrator (the Prayer being ended) ſprinkleth it over with holy Water, and then puts it on the Pope's Finger, ſaying, *Take this Ring as a Sign and Token of Faith,* &c. And Oyl being poured upon his Head by his Conſecrator, the Cardinal-Deacon dryeth it up again with Crums of Bread, and then ſetteth on the Mitre, and then he giveth the Cardinals his Hands and Feet to kiſs, and ſo the Conſecrator ſays forth the Maſs; and before he is crowned, the Cardinals, Deacons, Sub-Deacons and Colliters, apparel him in a white Amiſe, and long Girdle, a Stool and a red Pluvial, and a Mitre; and being thus deckt, he goeth down to the place called St. *Peters*, the Croſs being carried before him, the Cardinals and Deacons on either ſide, bearing up the Skirts of his Pluvial, and the nobleſt of the Laity being preſent, though it be the Emperor, or a King, muſt bear up the Train of the ſame; and next before the Pope goeth the Miniſter of the Ceremonies, with Reeds in his hand, upon the one Tow, and upon the other a burning Candle; and when the Pope is paſt the Chappel of St *Gregory*, ſo call'd, the afore ſaid Miniſter turning him to the Pope, ſetteth Fire on the Tow, kneeling down, and ſaying with a loud Voice, *Holy Father, ſo paſſeth away the Glory of the World;*

whic

which he doth three times; and then the Goſpel-Book is laid upon the Pope's Shoulders; and afterwards he goeth up to the Altar, and the Prior of the Cardinal-Deacons taketh the Robe called *Pallium* from the Altar, and putteth it upon the *Pope*, ſaying, *Receive the Pall, which is the ſacred Plenitude, and holy Perfection of the Pontificial Office, to the Honour of Almighty God, of the Bleſſed Virgin* Mary *his Mother, of the holy Apoſtle* Peter *and* Paul, *and of the holy Church of* Rome; and then maketh it faſt about the *Pope* with Buckles and Pins: And when the *Pope* firſt receiveth this Robe, he goeth to the Altar and kiſſeth it, and then kiſſeth the Goſpel-Book, and then putteth Incenſe into the Cenſers. Then they proceed to Crown him after this Sort.

The Pope receiving the Gloves and Rings, with the other Implements, goeth upon a high Stage made for the Purpoſe; and when all the Lay-People are gone out of the Church (ſo called) and the Prelates are come together, the Deacon on the left Hand taketh off the Pope's Mitre, and the Deacon on the right Hand taketh the Tiare or Crown, called a Triple Crown, and ſetteth it on the Popes Head, and then going to the Church of *Lateran* (ſo call'd) he goeth up into the Gallery or Cloiſter of the ſame, where the Prior of the Canons holdeth him the Croſs to kiſs, and the Triple Crown is taken off, and the Mitre put on; and then he is had to a Place or Seat without the Gate on the left Hand, called *Stercoraria*, which ſigni-

ſies a Dunghil; and ſitting down on the ſaid Seat, and leaning down ſo low, that he ſeeming rather lying then ſitting, the Cardinals come to him, and lift him up, ſaying, *He lifteth up the Needy from the Duſt, and from the Dunghil exalteth the Poor, that he may ſit amongſt the Princes, and poſſeſs the Throne of Glory*: Then the Pope riſing up, takes ſo much Money in his Hand out of the Boſom of his Chamberlain as he can gripe, and caſteth among the People, ſaying, *Argentum & Aurum non eſt mihi, quod autem habeo, hoc tibi do*, I have neither Gold nor Silver, but that I have that I give thee: And at the Pope's Feaſt, after he is crowned, when he drinketh, all the Aſſiſtants and Servitors kneel down. *So great is the Pride of this Prelate.*

Theſe things are truly extracted out of the Firſt and Second Sections of the Firſt Book of Ceremonies aforeſaid, written by a Papiſt.

CHAP. XIII.

The Time when Tythes were firſt given in England; *by whom, and by whoſe Authority a Law for Payment of Tythes was firſt eſtabliſhed.*

FIrſt, Whereas it is alledged, that *Abraham* paid the tenth of the Spoil, (that he got by the Sword) to *Melchizedeck*, and *Melchizedeck*, and *Melchizedeck* made him and his Souldiers a Feaſt; this was not by the Command of God, nor

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an Example, that all Kings and Princes ſhould pay Tythes of all their Spoil, nor the Tenth of their Eſtates; for you never read that *Abraham* paid it afterwards, as you may read in *Joſephus*, and *Geneſis* the twenty third: And *Jacob* ſaying to the Lord, when he went from *Eſau*, *at his Return he would ſurely give him the Tenth of all that he gave unto him when he vowed a Vow. This is no Example for* Chriſtians *to pay Tythes, no more then it is to offer Sacrifice; for he offered Sacrifices.*

And again, Whereas it is alledged that *Levi* took Tythes, and *Aaron*, which was called a Heave-Offering, or a Shake-Offering, which Tythes were for the Prieſts, *Levi*, and the Widdow, and the Fatherleſs and the Stranger, that there might not be a Beggar in *Iſrael*. So you that hold up Tythes, muſt hold up the firſt Prieſthood, which ordained to offer Sacrifices, and hold up the Shake-Offering, and the Heave-Offering, and ſo deny Chriſt come in the Fleſh, and to be offered up one Offering once for all: For if the Levitical Prieſthood be ſtanding, which came after the Order of *Aaron*, then your Tythes and Offerings are ſtanding; for *Levi*, who received the Office of the Prieſthood, had a Command to take Tythes, according to the Law of the Brethren, but not of the *Gentiles*: But we muſt tell you, Chriſt is come in the Fleſh, who is offered up once for all their Offerings, and ends all the *Jews* Offerings, the Heave-Offerings, and Shake-Offerings, and Tythes, as well as other Of-

ferings; and Chriſt came not after the Order of *Aaron*, which *Levi* came of that had the Tythes; but after the Order of *Melchizedeck*, without Father or Mother, Beginning of Dayes or End of Life, who has ended the Levitical Prieſthood, and changed the Law by which it was made, and diſannulled the Commandment that gave him his Tythes, *Heb.* 7.

And now if you ſay, *You take Tythes as you are the Succeſſors of the Apoſtles*; I ſay, that Chriſt gave no command to his Apoſtles to take Tythes; but on the contrary ſaid, *Freely you have received, freely give.* And alſo, if you ſay, *You receive Tythes from the Martyrs, being their Succeſſors*; I anſwer, they denyed the *Papiſts* and their Idolatrous Wayes, and their Maintenance by Tythes; and therefore they burned them to Aſhes. *Now who are you like?* Papiſts *or* Jews? *not the like Diſciples nor the Martyrs.*

No Uſe of Tythes occurs, nor can be proved to be in Uſe, till about the End of three Hundred Years after Chriſt; but the Church-Maintenance in that Time was the free Benevolence and Contribution of the People, as *Tertullian*, *Origen* and *Cyprian* do teſtifie: And in the next three hundred Years, *Heatheniſm* and *Paganiſm* did totally overſpread this Land, untill about the Year ſix Hundred, when *Gregory* the great ſent over *Auguſtine* the Monk into *England* (aſſiſted with forty Preachers) to convert the *Saxons* from *Paganiſm* to *Popery*,

pery, which was in the time of *Ethelbert* King of *Kent*, who was the firſt called a *Chriſtian* King, who being turned to the Profeſſion of the *Chriſtian* Religion, was afterward an Inſtrument for the Converſion of his Nation the *Saxons*; this *Ethelbert* is reported to have been very bountiful to the ſaid *Auguſtine* the Monk, and gave him the Lordſhip of his chief City *Canterbury*; but that he gave him any Tythes, or ever commanded Tythes to be paid to him, or to any other, or made any Law for Payment of Tythes, it doth not appear by any Hiſtory.

Chriſtians at the firſt gave Tythes upon no other Account then they did Alms, as *Auſtine* ſaid, which was divided by the Biſhop, part to the Prieſt, and part to the Poor; and theſe things which at firſt were voluntarily given, through Cuſtom and Uſage hath at laſt become inforceable, and Laws and Decrees made to compel them to another Uſe then they were at firſt given, *Gratian Cauſ.* pag. 16. r. c. *Decimunce.*

Selden in his Hiſtory of Tythes, ſaith, that before the Year eight Hundred or thereabouts, there is not any General Law, that yet remains in publick, and is of Credit, which ordained any Payment of Tythes or Tenths in the *Weſtern Churches*; for in the *Eaſtern*, ſaid he, I never read any Law that mentioned them, pag. 67.

And in the Council of *Lateran*, in the Year one Thouſand two Hundred and fifteen, a Relation is

of

of ſome Nations, who although *Chriſtians*, did not by their own Rites and Cuſtom pay Tythes; theſe are obſerved by *Innocent* the fourth to have been *Greeks*, *Armenians*, and the like; and *Antonius* expreſly remembers the General Non-Payment of them in the Eaſtern Churches, *Summa Part* 3. *Tit.* 4.

It is further obſervable, that of Old Tythes nor Offerings were not paid to the Prieſts, but to the Biſhop or his Deputy, who was Steward to diſtribute them to the Presbyters and Poor; the Curates or Presbyters in City and Country, were ſuch as the Biſhop appointed to have Cure of Souls, and where they kept their *Cure*, the Offerings of Devout *Chriſtians* were received, and diſpoſed of in Maintenance of the Clergy, and Relief of the Poor, by the Stewards thereunto appointed, called *Oeconoms* or *Deacons*; and all that was received in the Dioceſs or Pariſh, was put into a common Treaſury, to be diſpenced, one part was for the Maintenance of thoſe that took care of Peoples Souls, and another part for the Relief of the Poor, and Sick, and Strangers, *Selden* chap. 6. pag. 80, 81.

The *Bohemians* being deſcended from the *Waldenſes*, did profeſs that all Prieſts ought to be poor, and to be content with Alms only; ſo ſaith *Enius Silvius*, as it is cited by Biſhop *Uſher*, *De Chr. Eccl. Succeſ.* chap. 6. pag. 155.

And *Wickliff* in his Complaint to the Parliament, in *Richard* the ſecond's Time, he ſaith, *Ah Lord God!*

God! where this be Reaſon, to conſtrain the People to find a Worldly Prieſt, ſometimes unable both of Life and Cunning, in Pomp and Pride, Covetouſneſs and Envy, Gluttonneſs and Drunkenneſs, with fat Horſe and Jolly, and gay Saddles and Bridles, ringing by the Way, and their Neighbours periſh for Hunger, Cold, and other Miſchiefs of the World. Ah Lord Jeſus Chriſt! ſith within few Years, Men paid their Tythes and Offerings at their own Free-Will, to good Men and able to great Worſhip of God, to Profit and Fairneſs of holy Church fighting on Earth, why it were lawful and needful, that a Worldly Prieſt ſhould deſtroy this holy approved Cuſtom, conſtraining Men to leave this Freedom, turning Tythes and Offerings into Wickedneſs, ſee *Selden* of *Tythes.*

And one of the Articles of *John Wickliff* for which he was cenſured, was,

That Tythes are pure Alms, and that the Pariſhioners may for the Uſe of their Curates, detain and keep them back, and beſtow them upon others at their Wills and Pleaſures, Acts & Mon. p. 435.

And the Propoſition aforeſaid is largely defended by *John Hus* in the ſaid Book of Martyrs, pag. 461. and in the Concluſion of the Diſcourſe it is affirmed, That the *Clergy* are not Lords and Poſſeſſors of Tythes, or other Eccleſiaſtical Goods, but only Stewards; and after the Neceſſity of the *Clergy* is once ſatisfied, they ought to be given to the *Poor.*

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The Examination of William Thorpe *Martyr, in the Dayes of King* Henry *the fourth,* Anno Dom. 1407. *concerning Tythes, and the Maintenance of a Goſpel-Miniſtry.* See Acts & Mon. *p.* 536,537.

And the Arch-Biſhop then ſpake to me angrily, *What ſay'ſt thou to this fourth Point that is certified againſt thee, preaching openly and Bodily in* Shrewsbury, *that Prieſts have no Title to Tythes.*

Thorp ſaid, I named there no word of Tythes in my preaching; but more then a Moneth after that I was arreſted and in Priſon, a man came to me, asking me what I ſaid of *Tythes?* I ſaid, in this Town are many Clerks and Prieſts, of which ſome are called Religious Men, though many of them be Secular; therefore ask ye of them this Queſtion.

And this man ſaid to me, *Sir, Our Prelates ſay, that we alſo are obliged to pay our Tythes of all things that accrue to us, and that they are accurſed that withdraw any Part wittingly from them of their Tythes.*

Thorp ſaid, I wonder that any Prieſt dare ſay men to be accurſed, without the Ground of God's Word.

And the man ſaid, *Sir, Our Prieſts ſay, that they curſe men thus by Authority of God's Law.*

And I ſaid, Sir, I know not where this Sentence of

of Curſing is authorized now in the Bible; and therefore, Sir, I pray you, that you will ask the moſt cunning Clerk of this Town that ye may know, where this Sentence of Curſing them that Tythe not, is now writ in God's Law; for if it were written there, I would right gladly be learned where: And I ſaid to this Man in this wiſe, In the Old Law, which ended not fully till the time that Chriſt roſe up again from Death to Life; God commanded Tythes to be given to the *Levites*, for the great Buſineſs and daily Travail that pertained to their Office; but Prieſts, becauſe their Travail mekil more eaſie and light, then was the Office of the *Levites*, God ordained the Prieſts ſhould take for their Livelihood, to do their Office, the tenth part of thoſe Tythes that were given to the *Levites*: But now, I ſaid, in the New Law, neither Chriſt nor any of his Apoſtles, took Tythes of the People, nor commanded the People to pay Tythes neither to Prieſts nor Deacons; but Chriſt taught the People to do Alms, that is, Works of Mercy, to poor needy men of Surplus, that is, Superfluous of their Temporal Goods, which they had more then they needed reaſonably to their neceſſary Livelihood; and thus I ſaid, not of Tythes, but of pure Alms to the People.

But as *Ciſternienſis* telleth, in the Year 1274. one Pope *Gregory* the tenth, ordained New Tythes firſt to be given to the Prieſts: Now in the New Law the words of the Law are theſe, *That it ſhould not*

from

from thenceforth be lawful to give their Tythes at their own Pleaſure where they would, as it had been before; but pay all their Tythes to the Mother-Church.

The Judgment of David Pareus *of* Hidleburgh *in the* Palatinate, *concerning Tythes.*

He ſaid, That Tythes or Tenths were Free and Arbitrary before the Law, as appears by the Example of *Abraham* and *Jacob*, a man might give them, a man might vow them, or he might not, as he pleaſed; under the Law they were commanded by God to be given to the Prieſt, *Lev.*27. And the Reaſons thereof are clear.

Firſt, The Tenths were a Compenſation unto the *Levites* for the twelfth part of the Land, which ought to have fallen otherwiſe to their Shares. Moreover, they were the Sallaries of Prieſts and *Levites*, and Maintenance of the Poor; for God inſtituted three Tenths: *Firſt*, The Tenths of the *Levites*, *Lev.*27. *Secondly*, The Tenths of Tenths, or the Hundredth to be paid by the *Levites* to the Prieſts, *Numb.* 18. 26. *Thirdly*, The poor man's Tenths, which was to be paid every three Years after the Jubile, unto the Poor, Strangers, Widows and Orphans, *Deut.* 14. 28. Therefore ſaith he, when the *Levitical* Prieſt-hood did ceaſe, then did the right of that Prieſt-hood ceaſe, and the Right of Tythes did revert to the Giver of them.

Laws

Laws and Canons for Tythes among the Saxons.

In the Year 786. in the time of *Offa*, which was the time of *Hepterchy* in *England*, there was a great Council holden in *Mercia* by two Legates ſent from Pope *Adrian* the firſt; wherein (as it is reported) Tythes were firſt eſtabliſhed in *England*; ſo that the firſt Law for payment of Tythes came from the Pope, and decreed by his Agents in *Mercia*, being but a ſeventh part of *England*; and afterwards as Popery encreaſed, ſo Tythes alſo were eſtabliſhed in other parts of *England*, by the ſeveral Kings thereof.

King *Ethelbert* King of *Kent*, coming to the Court of *Offa* King of *Mercia*, the ſaid *Offa* murthered him in or about the Year 793. and at length underſtanding the Innocency of the ſaid *Ethelbert*, and to mitigate the hainouſneſs of the Fact, gave the tenth part of his Goods to the holy Church, and to the Church of *Hereford*, in the remembrance of this *Ethelbert*; and afterwards went up to *Rome* for his Pennance, where he gave to *Peter*'s Church (ſo called) a Penny through every Houſe in his Dominion, which is called *Peter*'s pence, or *Rome*'s ſhot, and there was transformed from a King to a Monk; and this was 794. Years after Chriſt, ſo was not ſet up by Chriſt and his Apoſtles. See *Selden*'s *Hiſtory of Tythes*.

This Pope *Adrian* beſtowed coſt on Altars, dead mens Tombs, Bones, and Steeple-houſes; he attributed

buted more Worſhip to Images than ever any did' and wrote a Book of the honour and profit of them' and appointed them inſtead of Scriptures, to be Lay-mens Calenders. He condemned in a Council, thoſe that deteſted Images. This *Adrian* cloathed the Image of *Peter* all in Silver, and covered the Altar of *Paul* with a Pall of Gold; and this Pope ſet up Tythes 794. Years after Chriſt.

In the Year 797. after Chriſt, *Alchwin* (School-Maſter to *Charles* the Great, in his Letter to the ſaid *Charles*, who was a Romiſh Emperor, and had ordained Tythes to be paid) wrote touching the Exaction of Tythes, which he calls *Jugum decimarum*, that is, The Yoke of Tenths, and Exaction of ſomething from every Houſe of the *Huns* and *Saxons*, who were but then lately conquered by the ſaid *Charles*, and had newly made profeſſion of the *Chriſtian-Faith*: And the ſaid *Alchwin* further adviſed in his Letter, for the Chriſtian Cauſe, to omit it among them, and not to put the Yoke of Tythes (as he ſaid) upon the people, and not exact ſomething from every Houſe, but to ſhew that we are the Apoſtles ſent of God and Chriſt into the World to preach; and rather to give to them that ask or want, then to exact Tythes; for it is better to loſe them, then to deſtroy the peoples Faith. *See* Selden's *Hiſtory of Tythes.*

King *Ethelſtone*, King of the *Weſt-Saxons*, about the Year 940. to pacifie the Ghoſt of his murthered Brother *Edwin* (to whoſe Death, he is ſaid to have

have conſented) did not only undergo Seven Years Pennance, but alſo built certain Monaſteries, and made a Law, that People ſhould pay Tythes (*viz.* himſelf, his Biſhops and Officers) hoping thereby to expiate his Sins: Theſe following are the words of the Law: *Book of Mart.* Vol. 1. p. 193.

I Athelſtone, *King, Charge and Command all my Officers through my whole Realm, to give Tythes unto God of my proper Goods, as well in Living Cattel, as in Corn and Fruits of the Ground; and that my Biſhops likewiſe of their proper Goods, and mine Alder-men, and mine Officers, and Head-men ſhall do the ſame.* Item, *This I will, That my Biſhops and Head men do declare the ſame to thoſe that be in their Subjection, and that to be accompliſhed at the Term of St.* John *the* Baptiſt. This was in the time of Popery.

Edmund King of *England*, ordained Tythes to be paid for every *Chriſtian*-man, in the Year 941. *Book of Mart.* Vol. 1. p. 195.

Edgar about the Year 959. is ſaid to have confirmed the payment of Tythes upon as bad a ground as *Athelſtone* did. *See* Oburn's *Caſe of Tythes.*

This *Edgar* was of vicious Life, favourable to the Monks, he diſplaced the marryed Prieſts, & brought in Monks of ſingle Life to poſſeſs their places: he built and prepared ſeveral Monaſteries and Nunneries. He was cruel to Citizens, and a Deflourer of Maidens; he was joyned in the Act in ſhed-

ding the Blood of Earl *Ethelwood*, that he might enjoy *Elfrida* his Wife.

Canutus alſo, the firſt *Daniſh* King, who being guilty of the Blood of *Edward* and *Edmund*, Sons of *Iron-ſide*, and Heirs to the Crown, about the Year 1016. confirmed Tythes, and built the Abby of St *Bennet* (ſo called) in *Norfolk*, and in *Suffolk*; he with great Devotion built the Monaſtery of St *Edmund*, ſo called, which Saint he moſt dreadfully feared; for the ſeeming Ghoſt of him often affrighted him; for which cauſe, as alſo to expiate the ſins of his Fathers, he confirmed Tythes. *See* Osburn's *Caſe of Tythes.*

Thus its plain, that Tythes were given for the ſatisfaction of the ſins of the Donor, and to maintain the Popiſh Clergy to ſay and ſing Maſs, to pray for the Souls of the Donors.

Ethelwolfe King of *England*, in the Year 844. in his Devotion to Holy Church and Religious Orders, and for the remedy of their Souls, and that their ſins might be remitted, he gave the Tythes of all his Goods and Lands in *Weſt-Saxony*, with Liberty and Freedom from all ſervage and civil Charge, in the dayes of Pope *Joan*; which Pope fell in Labour as ſhe was going a Proceſſion (and dyed) being accompanied with Cardinals, Patriarchs, Arch-Biſhops, Biſhops, Deacons, Monks, Fryars and Nuns.

Pope *Paſchal* about the Year 1110. a Council being

being held in his time by his order, it was decreed That it ſhould be Hereſie for any to deny obedience to the Pope; and made a Canon for paying of Tenths to Prieſts, concluding it ſin againſt the holy Ghoſt to ſell the Tenths; he renewed an Excommunication againſt the Emperor, and thruſt him from his Crown and Princely Title, and provoked his Son *Henry* the fifth, and armed him to Rebel againſt his Father.

The great Decree which ſpeaks moſt plainly, and till which nothing was given forth, which did directly conſtitute them, but rather ſtill ſuppoſed them as due by ſome former Right, was made at the Council of *Trent*, under Pope *Pius* the fourth, about the Year 1560. ard yet that great Council followed the Doctrine of their Fathers, and ſaid, they were due to God, and had no new Authority for their great Decree, which they commanded to be obeyed under the penalty of *Excommunication*.

But notwithſtanding the many Laws, Canons, and Decrees of Kings, Popes, and Councils, and Biſhops, that every man ought to pay the Tenth part of his encreaſe, yet it was left to the Owners to offer it where they pleaſed; which made ſo many rich Abbeys and Monaſteries. And till the Year 1200. or thereabouts, every one gave their Tythes at their own pleaſure; which made Pope *Innocent* the third ſend his Decretal Epiſtle to the Biſhop of *Canterbury*, commanding him to enjoyn every man to pay his Temporal Goods to thoſe that

miniſtred Spiritual Things to them, which was enforced by Eccleſiaſtical Cenſures. And this was the firſt beginning of general Parochial payment of Tythes in *England*; and this Pope's Decree is recorded by *Cook* in the ſecond part of his *Inſtitutes*, who ſaith, *That becauſe the Pope's Decree ſeemed reaſonable, it was admitted and enjoyned by the Law of the Nation, the King and People of* England *being then* Papiſts.

Yet notwithſtanding, our *Engliſh* Parliaments, not willing wholly to forget the Poor, for whoſe ſakes Tythes were chiefly given, did make divers Laws, that a convenient portion of the Tythes ſhould be ſet apart for the Maintenance of the Poor of the Pariſh forever, 2 *R.* 15, 16. 4 *H.* 4. as the Statutes at large do witneſs.

The Pope having brought in Tythes, and made a pretended Title by preſcription, ſet up Courts to recover them, which are called *Eccleſiaſtical Courts*, where his own Creatures were Judges.

Afterwards *Henry* the Eighth, King of *England*, being a *Papiſt*, and believing the Pope's Doctrine, as alſo did his Parliament, *That Tythes were due to God and holy Church*; made a Law, that every one ſhould ſet out and pay Tythes.

He made a ſecond Law in his Time to the like purpoſe, in purſuance of the former, and great reaſon he had, and need there was for them, for having diſſolved many Monaſteries, after he denyed the Pope to be the Supream Head of the Church

Church, and took it to himſelf; which Monaſteries had many Tythes and Rectories appropriated to them, and either had them in his own hands, or ſold them to others to be held as Lay-poſſeſſions.

And they having no Law to recover them by, the Pope's Laws not reaching to Lay-people (ſo called) he was neceſſitated to make Laws to enforce the Payment of them, but ſtill reſtrained the Tryal of Tythes to Eccleſiaſtical Courts.

After him, *Edward* the Sixth, in purſuance of his Father's Laws, and upon the ſame grounds, made another Law for the payment of Predial and Perſonal Tythes, under Penalty of double damages and coſt, who alſo reſtrains the Tryal of them to the Eccleſiaſtical Courts.

So here you may ſee, the Papiſts *were the firſt that ſet up Tythes, and forced Maintenance, and the Spiritual Courts, Contrary to Chriſt and the Apoſtles in the Primitive Times.*

CHAP. XIV.

The Papiſts *Order to allow Whore-Houſes.*

WHereas the Holy *Roman Chriſtian* Church, which is governed by the holy Ghoſt, as a good Mother, being crreful over her Children,

Children, commands ſome things to be followed and obſerved upon Penalty of Eternal Damnation, and forbids ſome things upon the ſame Penalty, and tolerates ſome things to be, for to prevent greater Evils, to wit, Common Women, for to prevent violating of Women, and ſuch like Enormious Crimes; and that ſuch may be in publick and famous Place or Places, that ſo by the publick Ignominy and infamous Reproach of the Place, thoſe who have any Shame or Fear in them ſhould be drawn from Evil; and that thoſe that have neither Fear nor Shame might find their Equals in ſuch places, and ſo leave the good unviolated: And upon that Conſideration have the Rulers of this City in former Times taken Care, that the City ſhould not Periſh (as they find upon Record) that others did where publick Places of Common Women were not tolerated; and ſo have deputed and ordained for that end two Places, to wit, the *Phyleſteege* and *Halleſteege*, and have allowed ſuch Perſons aboveſaid to dwell there, for to eſchew a greater Evil, and for nothing elſe: Now its moſtly thus (God mend it) that Complaints are daily coming before my Lords of the Council, that ſuch Perſons do not only dwell in the *Phyleſteege* and *Halleſteege*, but every where in this City, almoſt in every Street, by which it happens, that People going without Fear and Scruple into their Houſes (they ſeeming to be Honeſt Places) many a Child of good honeſt Parents comes to be deflourcd, which is a lament-

able

able Thing, which my Lords of the Council being willing to fruſtrate, as much as in them lieth, do therefore Order, Will and Command, *That now henceforth, none, whoever they be, do preſume to keep any Common Women, except the Lords Officers, who for the Reaſons aboveſaid are permitted to do it, by the Rulers of this City.*

Moreover, *That the Lords Officers, which will keep ſuch Lodgings, muſt dwell in the* Phyleſteege *and* Halleſteege, *and in no other Places.*

Moreover, *That all Common Women be kept to that,* (viz.) *that they ſerve every one for Hire, without making Exceptions; and if they do preſume to dwell in other places then above ſaid, they ſhall be carryed from thence publickly by the Lord's Officers, to their greater Shame, and be led along to the aforeſaid places of* Phyleſteege *and* Halleſteege, *with Drums and Pipes; yet are the Officers bound not to proceed thus, till they have firſt acquainted the Lords of the Council therewith, and ſo do it by their advice.*

Moreover, *That the Lords Officers finding any ſuſpected Man and Woman drinking together, though either of them unmarried, out of the above-ſaid Places, in a ſuſpected Place by Night, after the Rogues Bell be rung, the aboveſaid Officers ſhall fine the Woman one Pound Lords Money, which is about twelve Shillings Sterling; and finding them lie together, either by Night or by Day, out of the ſaid Places, the Woman ſhall forfeit her upper Garment to the behalf of the Lords Officers.*

Moreover, *If there be any one that is minded to keep ſuch a Houſe as aforeſaid, and cannot get a Houſe in the two above-mentioned Places, they ſhall be bound to find out a Houſe for him, which he may be able to pay for; and if there be none, he may come to the Council, and there ſhall a Houſe be procured for him, which the Council ſhall buy at the moſt profitableſt and reaſonableſt Price.*

Alſo if the Lords Officers ſhould preſume to make a Bargain with any ſuch an one, and tolerate them to live out of them Places, or do not obſerve theſe Orders, and they, the ſaid Officers, not making their Complaint of it to the Council, that they might proceed in the Matters, to remedy the ſame, then they ſhall be puniſhable, according to the good Pleaſure of the Lords.

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CHAP. XV.

Concerning the Religion and Cuſtoms of the old Brittains *before they were* Chriſtians, *and after they were* Chriſtians.

WHen they were *Heathens* in old Time in *England*, in their Worſhip they offered mens Blood, thinking that to be the moſt precious Sacrifice of all others; and when the Prieſt

Prieſt by lot caſt who ſhould die, they had all their Brains knockt out at one ſtroke, and then they ſought out the Veins of the Heart, and drew out their Blood, and ſtruck it upon the Head of his Friend, and then they hoiſted up the Sails. *And this they thought pleaſed their God.*

The *Danes* and *Normans*, in the Province of *Selem*, of every Ninth Year ſacrificed and killed unto their Gods ninety nine Men, and as many Horſes, and Dogs, and Cocks, for Hawks which their Gods ſent them; and ſaid, by the ſame they ſhould pleaſe them.

And blind ignorant people, the *Brittains*, had Altars, and they worſhipped the Heads of great Rivers, *Camb.* p. 698.

Cryſanthus was Biſhop in *Brittain*, and of all his Eccleſiaſtical Revenues and Profits, was wont to reſerve for himſelf but two Loaves of Bread, only on the Lords Day, *Camb.* p. 84. *But now adays neither Biſhop nor Prieſt will think this ſufficient, but they would ſcorn it, being grown ſo old in Oppreſſion.*

In the River call'd *Swale* in *York-ſhire*, *Auguſtine* Baptized an innumerable multitude of Women and Children, *Camb.* p. 136, 137. *Then they had no Fonts.*

Auguſtine the Biſhop, cauſed the People to enter into the Water, and they were Baptized: *And there was no talk of a Croſs, nor God-Fathers.*

Paulinus Biſhop of *York*, Baptized the Inhabitants of *Nottingham-ſhire* in the River *Trent*, *Camb.*

Camb. p. 519. *And not in a Font in the Steeple-houſe; and they baptized Men and Women after they believed.*

In the firſt Plantation of *Chriſtianity* among the *Gentiles*, ſuch only as were of full Age, after they were inſtructed in Chriſtian-Religion, were admitted to Baptiſm, and that but twice in the Year, at *Eaſter* and *Whitſuntide*, except upon urgent neceſſity, *Cambd.* pag. 768.

In *Northumberland*, *Paulinus* baptized many Thouſands at a River. *Here was no Font.*

King *Sigebert* proffered them in Old time, that preached the Goſpel, Worldly Wealth, and Riches deſcended by Inheritance; but they refuſed and contemned them, ſaying, *It became not them who for Chriſt's ſake had forſaken their own, to embrace other mens Riches*, Cambd. Record of *Ireland*, p. 67, 68.

And the Biſhops of *Brittain* ſeemed no leſs to have deſpiſed Riches, and were but poor, and had nothing of their own. But now they are altered from that, who will take all they can lay their Hands on, and Impriſon and Perſecute them they do not Preach to, if they will not give them Goods and Money; and ſo will have both their own and other mens, but forſake neither for Chriſt's ſake.

King *Agbarus* being grievouſly diſeaſed in his Body, and incurable by the skill of man, was cured by *Thaddeus*, one of Chriſt's Diſciples, without Medicine, for which King *Agbarus* commanded Gold

Gold coined and uncoined to be given him; but he received it not, ſaying, *Inſomuch that we have forſaken our own, how can we receeive other mens? This is not like the Pope and the Biſhops, with their great Parſonages and Revenues.*

And the *Iriſh* Biſhops had no more nor no other Rents and Revenues, then three Milch-kine, which the Pariſhoners changed for three other Kine, when they were dry, *Camb.* p. 116. *But the Biſhops of our Age, and the Prieſts, are changed from them of that Age.*

One *Patrick*, a *Brittain* born) Saint *Martin's* Siſters Son) he was ſold into *Ireland*, where he became a Herds-man to King *Milne*, and he Catechiſed there in the Chriſtian Faith; and about that time he cryed out againſt the ſhaving of Prieſts, and ſaid it was *Simon Magus* his ſhaving, and not Saint *Peters*, *Camb.* p. 10. 108.

Paulinus aforeſaid, came into *Northumberland* with the King and Queen, and abode thirty ſix dayes there, employed wholly in Catechiſing, Baptizing and inſtructing the People from Morning to Evening; and being inſtructed, he baptized them to the Forgiveneſs of their Sins, in the River of *Glen*, which was hard by the King's Mannor-Houſe, *Camb. Brit.* 815. *Here were no Fonts uſed at this time.*

One *Malachy* in *Ireland*, was the firſt that denyed Prieſts ſhould Marry; where *Armachanus* deteſted

deteſted againſt ſuch voluntary Begging-Fryars, pag. 109.

Robert Abbot of *Moliſme* in *Burgundy* perſwaded his own Diſciples to live with their handy Labour, and to forſake Tythes and Oblations, p. 110.

At the firſt Steeple-houſes in *Ireland* were built with Timber; but when one *Malachy* cauſed them to be built with Stone, the People cryed out, ſaying, *What mean you to bring into our Country this new Faſhion? for we are not* French.

The firſt Duke in *England* was made by *Edward* the third, who made his Son Duke of *Cornwal*. The Title of Marqueſs came in by *Richard* the ſecond, of late Years. Earls came in by the *Germans*, who ordered the Earls ſhould always give attendance to their Princes, and be at hand in matters of Council. Afterwards came in the Viſcounts new Title, not heard of with us till *Henry* the ſixth. Barons ſignifie in the *German* Tongue, Hard Souldiers. Knights took their Names ſince the *Norman* Conqueſt, by ſerving with Horſes. Eſquire doth ſignifie Shield-bearer. Yeoman ſignifies Free-born, or Freehoulder, lawful men of forty Shillings a Year of Free-land. Gentle-men; ſome are from great Families, and ſome take the Name from being raiſed in Wealth.

The *Normans* began the firſt Sealing with Print and Wax. But before, men made Bargains of Lands and Houſes without Script, Chart or Deed, and many Tenements were demiſed with a Spur,

or

or Horſe-Curry-Comb, with a Bow, and ſome with an Arrow, being given as a token of the thing, *Camb.* p. 444.

And when the King made any free, and granted Liberty, theſe were the Words without Writings.

As free make I thee,
As Heart may think, to Eye may ſee.

The Heathen Prieſts, under pretence of Religion, waſted the *Brittains* Goods; and *Claudius* had a Temple in *Brittain*, whom they prayed to as God.

Canutus King of *England* and of *Denmark*, ſaid, All things in his Realm was at his Command, and therefore commanded his Chair to be ſet on the Sea-ſhore, and when the Sea began to flow, (in the preſence of many) he ſaid to the Sea as it flowed, *Thou art part of my Dominion; and the Ground on which I ſit is mine; neither was there ever any that durſt diſobey my Command, and went away free, and unpuniſhed; wherefore I charge thee, that thou come not upon my Land, neither wet the Clothes or Body of thy Lord.* But the Sea, according to its uſual courſe, flowing ſtill without any reverence of his Perſon, wet his Feet: Then he retiring back, ſaid, *Let all the Inhabitants of the Earth know, That vain and frivolous is the Power of Kings; and that none is worthy of the Name of a King, but he to whoſe Command the Heaven, Earth, and Sea (by band of an Everlaſting Law) are ſubject and obedient to.* And never after that time, ſet he the Crown upon his Head, *Camb. Brit.* p. 262.

CHAP.

CHAP. XVI.

Concerning Singing of Pſalms.

IN the Year 383. Pſalms begun to be ſung, brought in by *Damaſius* Biſhop, though not turned into Meeter.

Benedictus an Abbot of the Monaſtery of *Peter* and *Paul* at *Warr*, brought with him from *Rome* one *John* the Arch-Chanter, who firſt taught in *England* how to ſing in the Quire, after the manner of *Rome*, *Acts & Mon.* Vol. 1. pag. 164. *Anno* 724.

Laws made by the Saxon *Kings in* England *concerning Singing of Pſalms.*

In the Year 747. at the beginning of King *Egbert*'s Reign, the Synod of Biſhops diſputed the profit of ſinging of Pſalms in the Church, and made a Decree, that with a modeſt Voice they ſhould ſing in the Church, ſo called.

In the Year 924. King *Ethelſton*, alias *Atelſton*, made a Law, That fifty Pſalms ſhould be daily ſung in the Church, as he called it, for the King.

Beza being much diverted with Poetry, made his Paſtime to become a part of the vulgar Devoti-

on:

on: Hence they have been ſtiled by ſome, *Geneva* Jigs.

Theſe are the expreſs words of the Injunction, given to the Clergy and Laity, by Queen *Elizabeth.*

'*Item*, Becauſe in divers Collegiate, and alſo 'ſome Pariſh Churches heretofore, there have 'been Livings appointed for the Maintenance of 'Men and Children, to uſe ſinging in the Church, 'by means whereof, the Laudable Science of Mu-'ſick hath been had in eſtimation, and preſerved in 'knowledge; the Queen willeth and commandeth, 'that firſt no alteration be made in ſuch aſſignments 'of Living, as heretofore hath been appointed to 'the uſe of Singing or Muſick in the Church, but 'that the ſame ſo remain,& that there be a modeſt 'and diſtinct Song ſo uſed in all parts of the Com-'mon Prayers in the Church, that the ſame may 'be as plainly underſtood, as if it were read with-'out ſinging: And yet nevertheleſs, for the com-'forting of ſuch as delight in Muſick, it may be 'permitted, that in the beginning or end of Com-'mon Prayers, either at Morning or Evening, there 'may be ſung an Hymn, or ſuch like Song, to the 'praiſe of Almighty God, in the beſt ſort of Melo-'dy or Muſick that may be conveniently deviſed.

CHAP.

CHAP. XVII.

Concerning Swearing.

THE Form of words which Chriſt hath laid down in *Matth.* 5. and the Apoſtle *James* taught in his general Epiſtle, *Chap.* 5. is as followeth.

Chriſt ſaid, *Ye have heard that it hath been ſaid of Old time, Thou ſhalt not Forſwear thy ſelf,* (which was the falſe Oath) *but perform thy Oaths to the Lord,* which was the true Oath, which was to be taken before the Judges, Officers and Magiſtrates, to end Controverſies, and be performed to the Lord. But Chriſt ſaid, *Now I ſay unto you, Swear not at all, but let your yea be yea, & nay nay; for whatſoever is more then this cometh of Evil.* Therefore this yea, yea, and nay, nay, wherein Chriſt doubles his words to make them of force, ſets them over and above an Oath.

And alſo in *James* 5. 12. the Apoſtle taught, and ſaid, *Above all things, my Brethren, Swear not at all, neither by Heaven, nor by Earth,* (mark) *nor by any other Oath*; but he alſo ſets up that which is above an Oath, which is Chriſt's words, *Let your yea be yea, and nay, nay,* which form of ſound words the Apoſtle doubles (as Chriſt did) when he ſaid, in his repeating over Chriſt's words, *Ye*

ſhall

ſhall Swear no Oath, leſt ye fall into Condemnation. Theſe are the Commands of Chriſt and the Apoſtle, which we are to ſtand by, to wit, Yea, Yea, and Nay, Nay.

Some Examples of the Primitive Chriſtians, and Holy Martyrs that kept the Commands of Chriſt and the Apoſtles, which ſpoke the Truth, and both denyed, and gave their Teſtimony againſt Swearing.

Polycarpus, a Martyr, who was, as it is ſaid, *John's* Diſciple, and Biſhop of *Smyrna*, being eighty nine Years of Age, when he was required by the *Proconſul* to Swear, he denyed it, and ſaid, he was a Chriſtian. *So it appears, at that time* Chriſtians *did not Swear*, Acts & Mon. fol. 55. Vol. 2.

And alſo *Baſilides* Martyr, who was an Officer among the Souldiers, being required to Swear before a Judge, ſaid plainly, That it was not lawful to Swear, *Lib. 6. Chap. 6. Pag 2). So it appears plainly, that it was the Mark of a* Chriſtian *not to Swear.*

And the *Waldenſes*, whoſe Names are ſo famous among the Reformed Churches, and who are ſaid immediately to ſucceed the Apoſtles, and were the moſt ancient and true *Proteſtants*, profeſſed it to be no wayes lawful for a *Chriſtian* to Swear. And Biſhop *Uſher* late of *Ardmagh*, Primate of *Ireland*,

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pleaded their cauſe againſt the Jeſuits, in his Book *De Succeſſione*, chap. 6.

The Ploughman in his Complaint, ſaith, *Lord, thou gaveſt us a Command of Truth, in bidding us to ſay yea, yea, and nay, nay, and Swear nothing; but Lord, he that calls himſelf thy Vicar on Earth, hath broken thy Commandment; for he maketh a Law and compelleth men to Swear*, Book of Martyrs, Vol. 1. p. 527, 528.

And *John Wickliff*, whoſe Works are ſo much eſteemed by the *Proteſtants*, his Judgment was, That all Oaths which be made for any Contract or civil Bargain betwixt man and man, be unlawful; and *John Hus* and *Jerom* of *Pragne* were burnt (for holding his Opinion) by the *Papiſts*, Fol. 653.

And *Walter Brute*, who was a Teacher of God's People, ſaith concerning Swearing, I believe and obey the Doctrine of Almighty God, and my Maſter Chriſt Jeſus, which teacheth, that Chriſtian men in affirming the Truth, ſhould paſs the Righteouſneſs of the *Scribes* and *Phariſees* of the Old Teſtament, or elſe he excludes them from the Kingdom of Heaven; for he ſaith, *Except your Righteouſneſs exceed the Righteouſneſs of the* Scribes *and* Phariſees, *you cannot enter into the Kingdom of Heaven*; and as concering Oaths, he ſaith, *It hath been ſaid by them of Old time, thou ſhalt not forſwear thy ſelf, but perform thy Oaths to the Lord; but I ſay to you new, Swear not at all; but let your yea be yea, and nay, nay, for whatſoever is more*

then

then theſe cometh of Evil. And therefore as the perfection of the ancient men in the Old Teſtament was not to forſwear themſelves, ſo the Perfection of Chriſtian men, is not to Swear at all; becauſe they are ſo commanded of Chriſt, whoſe Command in no caſe muſt be broken.

Origen ſaith, It behoves a man, who lives according to the Goſpel, not to Swear at all.

And *Jerom* an Ancient Father, and Teacher of the Church, which the *Proteſtants* own, ſaith, *That the great Evangelical Sincerity and Truth admits not of an Oath, ſince every true ſaying is equivalent thereunto.*

Theophilact an Ancient Father of the Church, whom the *Proteſtants* own, ſaith (*Mat.* 5.) concerning Oaths, *Learn hence, that under the Law it was no Evil for one to Swear; but ſince the Coming of Chriſt it is Evil, as is Circumciſion:* And was it not the Principal ſolution given by *Ambroſe*, *That a* Chriſtian *ſhould not Swear at all?*

And Biſhop *Gauden* ſaith, *A true* Chriſtian's *Oath is needleſs, and an Evil man's Oath is worthy of no more Credit than a Lyar*, pag. 17. 41. of his Book concerning *Swearing*.

Otho Biſhop of *Bambrig* in *Germany*, and *Baſilius* of *Calcedon* refuſed to Swear; and afterwards there was an Act granted to tender *Chriſtians*, that their Yea and Nay might be taken to teſtifie the Truth inſtead of an Oath; and the *Eſſeans* amongſt the *Jews*, refuſed to Swear, as *Joſephus* witneſſeth.

Likewiſe, *Baſil* commends *Chinas* a famous *Greek*, who ſuffered a Fine of Three Talents, rather than he would ſave it by Swearing, to the loſs of his Honour.

And alſo in Queen *Mary*'s days, many that ſuffered Martyrdom, refuſed to Swear.

And in *Matth.* 18. 17. Chriſt ſaith in the Goſpel Times to the Church, *That by the Mouth of two or three Witneſſes every word may be eſtabliſhed*; and not in the Mouth of two or three Swearers: And this Chriſt ſpoke in matter of differences that might happen among *Chriſtians*; but ſaid nothing of an Oath, for Oathes he forbad before.

The Examination of William Thorp *Martyr, in the days of King* Henry *the Fourth*, Anno Dom. 1407. *concerning Swearing.*

The Arch-Biſhop ſaid, *Lo, it is certified againſt thee, that thou preachedſt openly at* Shrewsbery, *that it is not lawful to Swear in any caſe*, Book of Martys, pag. 701. Vol. 2.

Thorp ſaid, I preached openly, That it is not lawful in any caſe to Swear by any Creature, and that by the Authority of the Epiſtle of St *James*.

Then the Clark asked me, *If it were not Lawful to a Subject, at the bidding of his Prelate, to kneel down, and touch the holy Goſpel-Book, and kiſs it, ſaying*, So help me God, and this holy Doom?

And I ſaid to them, Sirs, ye ſpeak here full generally

nerally and largely; What if a Prelate commandeth his Subject to do an unlawful thing? ſhould he obey thereto?

The Arch-Biſhop ſaid, *That a Subject ought not to ſuppoſe that a Prelate will bid him do an Unlawful Thing.*

Thorp ſaid, But to our purpoſe: And I related that a Maſter of Divinity had ſaid, That it was not lawful either to give or take any charge upon a Book, for every Book is nothing elſe but divers Creatures, of which it is made: Therefore to Swear upon a Book, is to Swear by Creatures, and this Swearing is ever Unlawful. This ſentence witneſſeth *Chryſoſtome* plainly, blaming them greatly that bring forth a Book to Swear upon, charging Clarks, that in no wiſe they conſtrain any Body to Swear, whether they think a man Swear true or falſe.

And the Arch-Biſhop and his Clarks ſcorned me, and blamed me greatly for this ſaying, and threatned me with great puniſhment, except I left this Opinion of not Swearing.

And then I ſaid, This is not my Opinion only, but it is the Opinion of *Chriſt*, and St *James*, and of *Chryſoſtom*, and of other Saints.

And the Clark ſaid to me, *Wilt thou ſubmit thee here meekly to the Ordinance of holy Church, and lay thy hand upon the Book, touching the holy Goſpel of God?*

And I ſaid, have I not told you here, how that

I heard a Maſter of Divinity ſay, that in ſuch a caſe it is all one, to touch a Book, and to Swear by a Book?

And the Arch Biſhop ſaid, *There is no Maſter of Divinity in* England *ſo great, but if he hold this Opinion before me, I ſhall puniſh him, as I ſhall do thee, except thou Swear.*

And I ſaid, Was not *Chryſoſtom* an Ententive Doctor?

The Arch Biſhop ſaid, *Yea.*

And I ſaid, *Chryſoſtom* proveth him worthy of great blame that bringeth forth a Book to Swear upon; it muſt needs follow, that he is more to blame that Swearеth upon that Book.

The Clark ſaid, *Lay thine hand upon the Book, touching the holy Goſpel of God.* (*Here the ignorance of* Papiſts *may be ſeen, who believe the Letter was the Goſpel: And thoſe blind* Proteſtants *and Profeſſors in our Age ſtill hold the ſame.*)

I ſaid, I underſtand, that the holy Goſpel of God may not be touched with man's hand.

The Clark ſaid, *I ſaid not Truth*, &c.

I ſaid, By Authority of St *Hierome*, the reading of the Letter is not the Goſpel, but the Belief that men have in the Word of God, that is the Goſpel that we believe, and that is the Vertue of God's Word; and *David* ſaith, *Through the Word of God the Heavens were formed.*

In the Year 427. King *Hunderick*, in the time of the Ten Perſecutions, put an Oath to the *Chriſtians*,

ſtians, and they refuſed it; but ſome amongſt them being ſimple men, were willing to take it; and the King ſaid unto them which would have taken the Oath, Becauſe that you, contrary to the Rule of the Goſpel, which ſaith, *Swear not at all*, would have ſworn, the King's Will is, that you ſhall never ſee your Churches more, but ſhall be baniſhed into the Wilderneſs, and never perform any Miniſterial Office more; and there you ſhall Till the Ground: And the King ſaid to them that refuſed the Oath, You ſhall be immediately ſent away to the Iſle of *Croſs*, to hew Timber for Ships, *Euſeb.* pag. 80.

The *Chriſtians* that were put to cruel Tortures by the *Papiſts*, in the Valley of *Piedmont*, about the Year 1655. of which a particularly Relation is herein following, one of the Articles againſt theſe Chriſtians was, that they could not Swear at all.

Pontius, of the Age of fifteen Years, was cruelly tormented, and martyred by the *Heathen* in the Primitive Times, becauſe he could not Swear. *And many now in theſe days ſuffer much for the like Cauſe: The Falſe* Chriſtians *would have People Swear like the* Heathen.

CHAP. XVIII.

Concerning the Title of Doctors, and concerning their Habits.

ABout three hundred Years ago, then the Name and Title of *Doctor* began to be conferred solemnly: It was an Article of *John Wickliffs* (condemned at *Constance*) that Graduations and Doctor-ships in Universities and Colledges, as they were in use then, did conduce nothing to the Church.

The *Genevians* in their Annotations upon *Rev* 9. Verſ. 3. where the Locuſt came out of the Smoke, ſay, they were and are falſe Teachers, Hereticks, and worldly ſubtil Prelates, with Monks, Fryars, Cardinals, Patricks, Arch Biſhops, Doctors, Bachellours, and Maſters.

Didoclavius, in his Book called, *Altare Damaſcenum*, pag. 891. ſaith, that Hoods, Tippets and Square-Caps were introduced by Anti-chriſt, to promote his ſplendor.

Philpot choſe rather to be ſecluded the Convocation of the Clergy, than to wear a Hood and Tippet.

Stat. Aral Oxen. Tit. 14. *Parag.* 1. The words of the Statute are in Engliſh thus: *It is ordered that all Heads of Colledges, all Fellows and Schollars,*

wear

wear Black, or Sadcoloured Cloaths; and all that are initiated into holy Orders; as it becomes thoſe of the Clergy to do.

There were of old a certain ſort of People among the *Jews*, called *Chemarims*, or Black-coats, as it may be read in *Hoſea* the 10th: but our Tranſlators have rendered them Prieſts inſtead of *Chemarims*; which Prieſts were ſmutted by the *Heathens* black Sacrifices.

CHAP. XIX.

Concerning the Heathen *Idolaters naming their Days and Moneths.*

THE Old Pagan-*Saxons* in their Idolatry, were the firſt that brought in the Names of the Dayes, which thoſe called Chriſtians have retained to this day; for they adored Idols, and unto them offered Sacrifices, and worſhipped the Planets: *See* Verſtigan's *Antiquities*, *and* Cambden's Brit.

As touching the Idols which theſe *Saxons* adored they were divers; and though they had many, yet Seven among the reſt they eſpecially appropriated unto the ſeven days of the Week.

That day which is the firſt day of the Week, they worſhipped the Idol of the Sun, which was placed

placed in a Temple, and there Sacrificed unto, and to the ſpecial adoration of which Idol, they gave the Name of *Sunday*.

The ſecond day of the Week they dedicated to the Idol of the Moon; and from whence theſe called Chriſtians retain the Name of *Monday*, inſtead of *Moonday*.

The next was the Idol of the Planets, which was the Idol of *Tuiſco*, who was the firſt and chiefeſt man of name among the *Germans*, unto whom the Name of *Tueſday* was eſpecially dedicated.

The next was the Idol *Woden*, whom the *Saxons* honoured for their God of Battel. And after this Idol theſe call'd *Chriſtians* do yet call the fourth day of the Week *Wedneſday*, inſtead of *Woden ſday*.

The next was the Idol *Thor*, from whence the Name *Thurſday* is retained, inſtead of the fifth day of the Week.

The next Idol was the Goddeſs *Friga*, to which Idol they dedicated the ſixth day of the Week, and called it *Friday*, which is retained to this day.

The laſt day was the Idol *Seator*, from whence is called the ſeventh day, *Saturday*.

And as theſe called *Chriſtians* have followed the *Heathens* Examples in naming their Days, ſo they followed them in naming their Months; for the *Heathen* they called *Mars* the God of Battel, and from thence they call'd the firſt Moneth *March*.

And *Venus* they called the Goddeſs of Love and Beauty, and from thence they called the ſecond Moneth *April*.

And

And *Maja* a *Heathen* Goddeſs called *Flora*; *Flora* and *Cloris* were called the Goddeſſes of Flowers; unto *Maja* the *Heathen* Idolators uſed to ſacrifice, from whence was the third Moneth called *May*. And upon the firſt day of the ſame Moneth they uſed to keep *Floralia* Feaſts to the two Goddeſſe of Flowers, viz. *Flora* and *Cloris*; and *Flora* was a Strumpet in *Rome*, that uſed on the firſt day of that Moneth to ſet up a May-pole before her Door to entice her Lovers: From whence came May-poles and May-day to be ſince obſerved by theſe called *Chriſtians*.

And *Juno*, whom the *Heathen* called the Goddeſs of Kingdoms and Wealth; from this *Juno* the fourth Moneth was called *June*.

And *Julius Caſar* a *Roman* Emperor, in honour to him was the fifth Moneth called *July*.

And in honour to *Auguſtus Caſar* an Emperor, was the ſixth Moneth called *Auguſt*.

And four of the other Moneths are called after the *Latine* Names; as, *September* for the Seventh Moneth; *October* for the Eight; *November* for the Ninth; *December* for the Tenth.

And one *Janus* a King of *Italy*, was for his Wiſdom pictured with two Faces, whom they honoured as God; and from this name *Janus* was the Eleventh Moneth called *January*.

And *Saturnus*, *Pluto*, *Februs*, were called the Gods of Hell, who the *Heathen* ſaid had the Rule of the Evil Spirits there; and from *Pluto Februs*, was

was the Twelfth Moneth called *February*. *And by all theſe Idolatrous Names do theſe called* Chriſtians *call their Days to this day, which is contrary to the Scriptures, the Prophets and the Apoſtles.*

The *Saxons* alſo had a Goddeſs (whom they ſacrificed to in the Moneth of *April*) called *Eoſter*: hence they called *April*, *Eoſter* Moneth; and hence in proceſs of time came *Eaſter*, *Pag.* 135. *Camb. Brit.*

CHAP. XX.

Concerning Burying-places.

IN the Year 1198. *Gaudentius de Mor.* (ſee *Juſtin.* Part 1. Chap. 26.) proves that they did of old bury privately their dead in their Grounds; which cuſtom was taken away by Pope *Innocent* the third, who decreed that none ſhould be buried in unconſecrated places; and then after, People began to deſire to be buried within the Church, out of a Superſtitious reſpect to the Saint, whoſe Name that Church did bear, and becauſe their Kindred and Relations did pray for them there; beſides, they hoped to benefited by the Merits of the Martyrs. And it may be read in *Auſtin*, *de cura pro Mortuis*, Chap. 5. That the Body of her believing Son might be buried in the Church of the Martyrs, for

ſo

ſo much as ſhe did believe that his Soul did reap benefit through the Merits of the ſaid Martyrs. And about this time the Clergy began to appropriate to themſelves the Prerogative of taking Money to let People be buried in Churches, and is at this day uſed in *England.*

It was one of the Articles of the *Waldenſes*, that the uſe of Church-yards is ſuperfluous, and invented only for Lucres ſake; and that it was no matter in what ground any one was laid or buried, *Biſhop Uſher de Succeſ. Eccleſ. Chr. 6. 6.*

CHAP. XXI.

Concerning Miniſters.

WHen Chriſt bid them go into all Nations, he bid them wait at *Jeruſalem* until they were endued with Power from on high; and they were not to go to be ſeven Years at Colledges, as they are now, like an Apprentice; but ſome of them were Trades-men, as *Moſes* was a keeper of Sheep, & *Jacob* was a keeper of Sheep, & *David* was a keeper of Sheep, and *Eliſha* a Ploughman, and *Amos* a Herdſman, and *Peter* and *John* Fiſhermen, and Unlearned men, and *Paul* a Tentmaker.

And the Teachers of the *Waldenſes* were ſaid to be *Weavers* and *Coblers*, of which, when they were

were told of it, they replyed, *They were not aſhamed of their Prieſts, becauſe they laboured with their Hands, according to the Examples of the Apoſtles.*

CHAP. XXII.

Concerning Marrying with the Ring.

IT was the *Romans* that firſt brought up marrying with a Ring, it being their practice and cuſtom, that the man ſhould give in token of Good will, a Ring unto the Woman, *Alex. Gen. Lib. 2. Antiq. Romani* pag. 72. And before they would begin the Ceremonies of their Contract, the man procured a South ſayer, and the Woman another, to caſt their Fortune; and the Token or Sign that theſe South-ſayers accounted moſt fortunate, was a Crow *And this Practice of Marrying with a Ring do thoſe called* Chriſtians *retain to this Day, amongſt many other of the* Heathen *Idolatrous Practices.*

And this Practice is contrary to the Practice of the holy Men of God in the Scriptures; for *Boaz* took *Ruth* to Wife before the Elders of the People, and ſaid, *Ye are Witneſſes this day, that I take* Ruth *to Wife; and the People ſaid, We are Witneſſes this day, and the Lord make the Woman in thy Houſe, like the Houſe of* Rachel, *&c. and that thou*

mayeſt

may'ſt do worthily in Ephrata, *and be famous in* Bethlehem. And of the ſtock of *Boaz* came Chriſt, *Ruth* 4.

And *Iſaiah* was to take Witneſs, and write in a Roll when he went to the Propheteſs. *So here (you may ſee) were no Southſayers nor Rings uſed.*

CHAP. XXIII.

Concerning Churches and Univerſities, ſo called.

AND the Names that the *Papiſts* gave the Steeple-houſes, are ſtill uſed by *Proteſtants*; they called their Churches *Cathedrial Churches*, and *Kings Chappel*, and *Queens Chappel.*

And Pope *Fœlix* the third, he decreed, That Churches ſhould be dedicated to the Saints; and ſo they came to be called, one *Chriſt*'s Church, and another they called St *Peter*'s Church, and another St *Paul*'s Church, and another they called St *James*'s Church, and another St *George*'s Church, and St *Bennet*'s Church, &c. *And them call'd* Proteſtants *calls them ſo ſtill.*

And the *Proteſtants* ſtill call the Colledges by the ſame Names the *Papiſts* gave them, who firſt ſet them up.

The *Papiſts* called them *Chriſt Church* Colledge,

ledge, *Emanuel* Colledge, *Trinity* Colledge, *Corpus Christi* Colledge, that is the Body of Christ Colledge; *Jesus* Colledge, *Brazen-nose* Colledge, *Magdalen* Colledge, *All-Souls* Colledge, Saint *John's* Colledge.

The two Universities, as they are called, were founded by Popish *Saxon* Kings, and other Kings, Bishops, and other Men and Women.

Tindal, who was a Martyr, laid (concerning Universities) that whosoever ordained Universities, be it *Alexander* at *Halis*, S. *Thomas* or any other, he was a Star that fell from Heaven to Earth; for there are brought in (said he) moral Virtues, for Faith; and Opinions, for Truth; and said, they are a confused Cloud. *Tindal, in his Book of the Revelation of Antichrist.*

CHAP. XXIV.

How the Bishops and Clergy heretofore have been the cause of cruel Laws against those that differed from them, whom they called Heretics.

ERasmus testified, that for above four Hundred Years after Christ, the Bishops did not seek the help of the Emperors against the Hereticks; and when they did seek it against the insufferable Wicked-

Wickedneſs of the *Donatiſts*, it did not pleaſe the good People, that they ſhould then ſeek the help of the Civil Powers; for they then judged that it became not the Biſhops to uſe any other Weapons, or to have any other help then the Sword of the Spirit, the Word of God, although the evil was incurable, yet would they have excluded it by Excommunication, which is ſaid to be the greateſt Judgment or Puniſhment that then the Church had.

The Hiſtories alſo ſhew, how that ſome of the Clergy have ſaid, That the Princes ought to kiſs the Son, and to uſe their Power for to preſerve and defend Religion againſt all their Enemies, though their Lands ſhould therefore be ſpoiled.

In the Year 553. *Pelagius* Biſhop of *Rome*, inſtituted firſt of all, that Hereticks and Apoſtates ſhould be forced by external compulſion. And *Clement* the fifth made Laws, that Hereticks ſhould be burned.

Gerardus Nariomagus ſheweth, how that the Laws for putting Hereticks to death came not by the free-will of the Emperors, but through the earneſt importuning of Blood-thirſty Biſhops, whoſe conſtant recourſe was a burden to the Emperors, ſo that finally, they obtained what they deſired; but when the Clergy could not prevail with one Emperor, they excluded him out of *Italy*, and Excommunicated him, and brought him in ſuſpenſion, and freed the Subjects from the Oath, and ſtirred them up againſt the Power. And thus have

the Clergy handled them, when they could not have their wills.

And it might be plentifully manifeſted, how that it hath been Blood-thirſty Biſhops, with others of the Clergy, that have provoked Kings, and Potentates of the Earth to Cruelty, and who have counſelled them to make bloody Laws, like the Biſhop *Neſtorius*, who in his Sermon ſpake unto the Emperor, and ſaid, *Oh Emperor, give me a Land cleanſed of Hereticks, and I will give thee Heaven; help me againſt the Hereticks, and I will help thee: O ſubdue the* Perſians *thine Enemies.*

In the Years 1538. and 1546. In like manner the Inquiſitors and Clergy ſtirred up the Emperor, the Kings of *Spain* and *France*, to terrible Perſecution, laying it upon their Conſciences to quit themſelves ſeverely againſt Hereticks, if they would eſcape the Lords reproof.

In the Year 1545. Pope *Paul* the third, counſelled and entreated the Emperor *Charles*, and King *Ferdinandus*, to compel the *Proteſtants* to forſake their Error.

CHAP.

CHAP. XXV.

How ſince the Apoſtacy from the Truth, the Pope, Kings and Rulers make Miniſters; and none muſt Preach, except they have a Licence from them.

IN the dayes of King *Henry* the fourth, it was agreed upon by the King and the Biſhops, with other Lords, that no man within this Realm, or other the Kings Majeſties Dominions, preſume to take upon him to Preach privily or otherwiſe, without ſpecial Licence of the Ordinary of the ſame place, *Statute ex Officio Reg.* Hen. 4.

And in the Dayes of the ſame King *Henry* the fourth, Conſtitutions were made by *Tho. Arundel*, Arch-Biſhop of *Canterbury*, and others, That no Perſon (being authorized to Preach) ſhould take upon himſelf to Preach in *Engliſh* to the Clergy and Laity, except he firſt preſent himſelf, and be examined of the Ordinary of the Place.

For firſt, the King he nominated who ſhould be Biſhop of ſuch a Dioceſs, and then being preſented to the Pope, he was to approve of him; and being approved, he was conſecrated by the Arch-Biſhop in *England*: But when King *Henry* the eighth caſt off the Pope, then it was enacted by King and Parliament, that no Biſhop ſhould be commended

to the Pope, but that the King ſhould both nominate them, and approve of them to be ſufficient Miniſters.

In the Year 1547. in *Edward* the ſixth's Time, Injunctions were ſet forth, That none ſhould preach except ſufficiently Licenſed.

In the Reign of King *James* Injunctions were made, That none ſhould preach, except they were lawfully Licenſed thereunto by the King or the Biſhops, Fox *Act. & Mon. Vol.* 2.

And likewiſe in the Dayes of Queen *Mary*, none were to preach, but ſuch as ſhould be Licenſed or Allowed by her Authority, or by the Arch-Biſhop, &c. or by the Univerſities of *Oxford* and *Cambridge*, *Anno* 1. *Mary Part* 1. *C.* 1.

In the Year 1559. Injunctions were likewiſe made in the firſt Year of Q. *Elizabeth*, that none ſhould appear to preach, nor be admitted thereto, but ſuch as ſhould be Licenſed thereto by the Queen, or the Arch-Biſhops or Biſhops. *And thus ſhe followed the* Papiſts, *who were the firſt that ſet up this Order.*

In the Year 1644. the Parliament made an Ordinance to give Power to the *Presbyter*-Aſſembly of Divines, for the Ordination of Miniſters, according to the Directory for Ordination; and they gave the Aſſembly of Divines Rules for Examination of them they ordained.

He that was to be ordained, was to bring a Teſtimony that he had ſworn, and taken the Covenant

of

of the three Kingdoms, and how long he had been in the Univerſity, and what Degrees he had taken, and whether he was twenty four Years old, &c. Note, *This was upholding* Popery *ſtill, notwithſtanding there was a pretence of Reformation.*

And an Ordinance was made by *Oliver Cromwell* and his Council, for Approbation of publick Preachers; and for this End Commiſſioners were appointed, and were authorized to judge of the Ability and Fitneſs of any Man, before he was admitted to any publick place to Preach, *O. C.* 1653. *Can.* 39. *and Can.* 57.

CHAP. XXVI.

Concerning the Prieſts turning as the Rulers turned, to every Power that came up, rather then they would loſe their Beneſices; and how they petitioned ſeveral Parliaments and Rulers, that they might have their Tythes paid them, and that they would ſuppreſs the People called QUAKERS.

IN the Year 1531. Pope *Julius* being angry with the King of *France*, ſent King *Henry* the Eighth the Cap of Maintenance and the Sword,

and gave him the Title of *Chriſtianiſſime*, that is, *The Moſt Chriſtian King*.

And becauſe King *Henry* wrote a Book againſt *Luther*, the Pope gave him the Title of *Defender of the Faith*.

In the Year 1531. (being the twenty ſecond Year of *Henry* the Eighth) *Tindal* did tranſlate the New-Teſtament into *Engliſh*; for reading of which many were ſharply puniſhed; and the reading of it was forbidden by the Chancellor of *England*; and the *Papiſt* Biſhops then in Power cauſed all the Books to be brought into *Paul's*-yard, and there to be burned; and the ſaid *Tindal* was ſhortly after burned beyond Sea for tranſlating the ſame.

In the ſame Year one *Campejus* being ſent Legate from the Pope into *England*, was at firſt in great Requeſt with King *Henry* the Eighth, and had many Honours conferred on him, and great Benefices; but the King taking Diſlike of the Pope's Proceedings with him concerning a Divorce, who had marryed the Relect of his Brother, and would have had a Divorce, but the Pope's Mind changed, and cauſed it to be burnt; at which the King was troubled, and cauſed an Act to be made, That no more Annals ſhould be paid for Bulls or Pardons to the Pope, nor no Appeals be made to him, but that all ſhould appeal to the King for Pardon.

About

About this time the whole Clergy of *England* was charged by the King's Council to be in a *Præmunire*, for ſupporting and maintaining the Pope's Power, and were called to anſwer in the King's Bench; but before their day of Appearance came, they in their Convocation concluded an humble Submiſſion in Writing, and offered the King One Hundred Thouſand Pounds to Pardon them; which after ſome Labour the King promiſed them Pardon; in which Submiſſion the Clergy called the King *Supream Head of the Church*, Baker Chron.

This Pardon was ſigned by the King's Hand. [Mark] *The King turning, and denying the Pope's Supremacy, the Prieſts turn and deny their old Head of the Church, called* Peter's *Succeſſor.*

And in the Year 1535. the Pope's Authority in *Enland* was aboliſhed by Parliament; and about two Years after an Act was made, which gave the King all Religious Houſes, and all their Lands and Goods.

And then an Oath was miniſtred to the Clergy, which they took:

That they ſhould renounce the Pope's Authority, & Swear to be true and faithful to the King, his Heirs and Succeſſors, of Life and Limb, and to live and to dye with him, againſt People; and to acknowledge their holding Biſhopricks of the King only, beſeeching him to make Reſtitution of the Temporalities of the ſaid Biſhopricks. So God me help, and all Saints, *ſaid they.*

About this time the Bible was firſt permitted to be read in *Engliſh*, and Injunctions were ſet forth by Lord *Cromwel*, That the Creed, Lord's Prayer, Ten Commandments, and Articles of the Chriſtian Faith, ſhould be read in *Engliſh*, which cauſed Twenty Thouſand People to riſe in Armes in *Lincolnſhire*, being headed by a Monk and others, and they were ſcarcely appeaſed, but there roſe Forty Thouſand in the North, where on one ſide of their Enſigns they had Chriſt hanging on the Croſs, & on the other ſide the Cup and Bread of the Sacrament; but they were ſuppreſſed.

In *September* 1537. by the ſpecial motion of the aforeſaid *Cromwel*, all the Images, unto which were made any ſpecial Pilgrimages and Offerings, were taken down and burnt; and forth with, by the means of the ſaid *Cromwel*, all the Orders of Fryars and Nuns, with their Cloiſters and Houſes, were ſuppreſſed and put down.

After all this, and notwithſtanding their Reformation, Popery had ſo much Power in the Hearts both of King and People, that one *Nicholſon*, alias, *Lambert*, being accuſed for denying the preſence in the Sacrament, he appealed to the King, and the King heard him openly, but all would not do, neither would the King pardon him; and ſhortly after he was drawn to *Smithfield*, and there burnt; and this was done about the thirtieth Year of his Reign.

And in the thirty ſeventh Year of his Reign, the Parliament

Parliament gave him all the Colledges and Chantries.

And one *John Smith* was burnt in *Smith field*, and one *Andrew Howet* a Taylor, for denying the Real Preſence in the Sacrament.

And further, in the thirtieth Year of his Reign, was ſet forth by the Biſhops the Book of ſix Articles, condemning all for Hereticks, and to be burnt, that ſhould hold,

1. *That the Body of Chriſt was not reall preſent in the Sacrament after Conſecration.*

2. *That the Sacrament might not truly be adminiſtred under one kind.*

3. *That Prieſts entred into holy Orders, might Marry.*

4. *That Vows of Chaſtity, entered into upon mature Deliberation, were not to be kept.*

5. *That private Maſſes were not to be uſed.*

6. *That Auricular Confeſſion was not neceſſary in the Church.*

Theſe Articles, and the Penalty annexed unto them, were called *a Whip with ſix Strings*; which Penalty was, They were to be burned to Death, and forfeit their Eſtates real and perſonal to the King.

After King *Henry* the Eighth, ſucceeded *Edward* the ſixth, Son to King *Henry* the eighth, in whoſe time new Injunctions were ſet forth for pulling down and removing all Images out of Churches; alſo, Homilies were appointed to be read for Peoples Inſtruction, and that the Sacra-

ment

ment ſhould be miniſtred to Lay-people in both kinds; alſo, Marriage was allowed to the Clergy; Auricular Confeſſion was forbidden, and Prayer for the Dead; and in his fifth Year the Book of Common Prayer was eſtabliſhed.

After King *Edward* ſucceeded Queen *Mary*, about whoſe coming to the Crown there was ſome Combuſtion, to whom the *Suffolk* men reſorted, who being always forward in promoting the Proceedings of the Goſpel, and promiſed her their Aid, and to help her, ſo that ſhe would not attempt the Alteration of the Religion, which her Brother King *Edward* had eſtabliſhed: To make the Matter ſhort, unto this Condition ſhe agreed, & made Promiſe to them, that no Alteration ſhould be of Religion: But being a *Papiſt*, and ſetting *Popery* up, the People and Prieſts generally turned that Way; and all Biſhops that had been depriv'd in the time of *Edward* the ſixth, were reſtored to their Biſhopricks; and all Beneficed men that were marryed, and would not forſake their Opinion, and turn, were turned out of their Livings; and in her time the Maſs was again ſung in *Latine*; and the *Pope's* Authority was, by Act of Parliament, reſtored in *England*; and the Maſs commanded in all Churches to be uſed. In her ſecond Year the Realm was abſolved, and reconciled to the Church of *Rome* by Cardinal *Pool*; and the firſt Fruits and Tenths were reſtored to the Clergy; but this was ſoon revoked, the Council finding the Neceſſity of

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it for the Queens Support. In her fourth Year Monaſteries were begun to be re-edified. The Number of thoſe that dyed for Religion in her time, which was but ſix Years, were Two Hundred Fourſcore and Thirteen Men and Women.

Now ſee the Oath which the Clergy took to the *Pope*.

They Swore to be *True to S.* Peter, *the holy Church of* Rome, *and to the Pope, the holy Father, and to defend it againſt all men, and to acknowledge the Rules of the holy Father's Decrees, which to my Power* (ſay they) *I ſhall keep, and cauſe to be kept, and all Hereticks and Schiſmaticks to our holy Father I will perſecute to my Power:* So help me God and the holy Evangeliſts.

In the Year 1558. Queen *Mary* being dead, Queen *Elizabeth* began to reign, and ſhe with the Advice of the Parliament ſoon made an Act for Uniformity of Prayer, and Adminiſtration of the Sacraments.

And the Title of *Supream Head of the Church* was confirmed to Queen *Elizabeth* by the Parliament, and they gave firſt Fruits and Tenths to her.

The Supremacy thus confirmed to the Queen, the Oath was tendered to the Biſhops and others, who had been *Papiſts* in Queen *Mary*'s days; and as many as refus'd to take it were depriv'd of their Livings; and of the Number of above Nine Thouſand Prieſts, Biſhops, Deans, Prebends, Maſters of Col-

Colledges, Arch-Deacons, Abbots, who had been in place in Q. *Mary*'s Time, not above One Hundred and Twenty of them refuſed to take the Oath, but turned from their Religion to *Proteſtantiſm*, becauſe the Queen ſet it up, notwithſtanding they in Q. *Mary*'s days had burned ſome hundreds, becauſe they would not bow to *Popery*.

And in the firſt Year of her reign, a Book of Injunctions to the Clergy was publiſhed, ſome of which are as followeth:

That every holy-day throughout the Year, when the People had no Sermon, the Prieſt ſhould recite the Pater-noſter, *the Creed and Ten Commandments, to the Intent the People may learn the ſame by Heart, &c.*

Item, *That they ſhould keep holy-days.*

Item, *That the Church-Wardens, at the common charge of the Pariſhioners, ſhall provide a comely and honeſt Pulpet to be ſet in a convenient Place, and to be there ſeemly kept.*

Some of the Articles publiſhed in the Year 1610. by the Arch-Deacon of *Rocheſter*.

Whether is your Miniſter a Preacher Licenſed? if yea, then by whom?

Whether doth he bid Holy days and Faſting days?

Item, *Whether have you in your Church or Chappel a ſeemly Pulpet, a decent Communion-Table, with meet Cloaths to cover it, a Font of Stone ſet in the Old*

Old uſual Place, a Communion Cup of Silver, with a cover, a large Surplice with Sleeves, &c?

Some of the Articles publiſhed in the Year 1636.

1. *Whether is your Church or Chappel ſufficiently repaired, the Walls and Covering thereof ſtrong and cloſe? Are the Bells unbroken, and their Frames ſtrong and ſafe, and fit for Uſe? Are the Windows well glazed, and Floors well paved, and Seats decent, without Duſt, in ſuch decent Manner as becomes the Houſe of God.*

2. *Have you a Font of Stone in the Antient uſual Place, and a decent Pulpit, with a decent Cuſhion, and a decent comely Surplice, with wide Sleeves for your Miniſters uſe?*

3. *Have you a decent Communion-Table, and a Carpet of Silk or other decent Stuff? for this Table alſo a fair Linnen Cloth? And is the ſaid Table covered therewith, &c?*

And after Queen *Elizabeth*, in King *James*'s Time, the Book of Common-Prayer was confirmed by the King; and then the Biſhops and Clergy in *England*, by the King's Licence, ſet forth Canons and Conſtitutions in the Church, ſome of which are as followeth,

That there ſhould be a Font of Stone in every Church and Chappel, according to former Conſtitutions.

Alſo, that in all Churches there ſhould be decent Tables, and covered in time of Divine Service, with

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a Carpet of Silk, or other decent Stuff, and in the time of Adminiſtration a fair Linnen Cloth on it; and that the Ten Commandments ſhould be ſet upon the East *end of every Church or Chappel.*

Alſo, that a comely and decent Pulpit ſhould be provided in every Church and Chappel.

Alſo, they ſet forth a Form of Prayer that they ſhould ſay before Sermon.

And that in Cathedrals and Collegiate Churches, he that adminiſtred the Communion on principal Feaſt days, ſhould wear a decent Cope.

And when there was no Communion in Cathedral Churches, they ſhould wear Surplices and Hoods.

Alſo, that the Letany ſhould be ſaid or ſung on Wedneſdayes *and* Fridayes *weekly; and that* Sundayes *and all holy Days ſhould be obſerved.*

Alſo, that Miniſters, according to their Degrees, ſhould wear decent and comely Apparel, to have them known to the People, thereby to receive Honour, &c. Gowns with ſtanding Collars, and Sleeves ſtrait at Hands, or wide Sleeves with Hosds, or Tippits of Silk or Sarcenet, and ſquare Caps; alſo, ſome Miniſters were to wear the like Apparel, but no Tippits.

Alſo, that they ſhould wear in their Journeys Cloaks with Sleeves, commonly called Prieſts Cloaks, with Sleeves, Welts, long Buttons or cut.

Alſo. that no Eccleſiaſtical Perſon ſhould wear any Coif, or wrought Night cap, but only plain Caps of black Silk, Satin or Velvit.

Alſo, that in publick they go not in their Doublet

and

and Hoſe without Coats or Caſſocks; alſo, that they wear not any light coloured Stockings; likewiſe, that poor Beneficed Curates, that could not provide themſelves long Gowns, may go in ſhort Gowns.

And in the Time of the Long Parliament (which was ended in the Year 1652.) they having denyed the Common-Prayer, and a Directory for the publick Worſhip of God, being ſet out in the Year 1644. by a Synod of Prieſts ſitting at *Weſtminſter*; the Generallity of the Prieſts, rather then they would leave their Benefices, conformed to that Power likewiſe. And the Truth being then broke forth in the People called *Quakers*, the Prieſts Rage was ſo hot againſt them, that they joyned together, and petitioned the Parliament againſt the ſpreading of the Truth in the aforeſaid People, and called the *Truth Hereſie* and *Blaſphemy*.

In the Year 1653. a Council of State was called by *Oliver Cromwell*, unto whom the Prieſts demonſtrated their great Willingneſs to conform to; and in the ſame year a Parliament was choſen, which was called the Little Parliament, unto whom the Prieſts in ſeveral Counties preſented ſeveral Petitions againſt the People called *Quakers*.

In the ſame Year was *Oliver Cromwell* made Protector, to whom the Prieſts were ready alſo to joyn: The Prieſts of *Cumberland* petitioned, that ſome preſent courſe might be preſcribed for the enforcing the Payment of Tythes, and other Dues to Miniſters,

Miniſters, *to which the People in theſe Parts* (ſaid they) *are exceedingly averſe.*

And *Oliver Cromwell* upheld their Intereſt and made an Order how they might Sue the People called *Quakers* for Tythes, there being no Eccleſiaſtical Courts to Sue for them in, as it had been formerly ordained they ſhould be ſued for in no other Courts.

In the Year 1658. *Richard Cromwell* was made Protector, whom the Prieſts flockt to as their Rock of Defence, that he, whom they called in their Petition their *Joſhua*, might lead them into their promiſed Land, which indeed was but a Benefice of Tythes or Augmentations; and they told him, that the Goſpel was bound up in him, and ſo cleaved to him by Flatteries, as they did in all *Ages*.

And on the twelfth of the eighth Moneth 1658. the *Independents* made a Form of Faith, in the *Savoy*, and publiſhed it.

In which Form of Faith, they laid down (in Chap. 13.) *That they that are united to Chriſt, effectually called and regenerated, having a new Heart and a new Spirit created in them through the Virtue of Chriſt's Death and Reſurrection, are alſo further ſanctified, really and perſonally, through the ſame Vertue, by his Word and Spirit dwelling in them, the Dominion of the whole Body of Sin is deſtroyed, and the ſeveral Luſts thereof are more and more weakned and mortified, and that this Sanctification is throughout in the whole Man.*

Yet

Yet in the Concluſion of the ſame *Article* they ſay, *That it is Imperfect in this Life, and that there abideth ſtill ſome Remnants of Corruption in every part. Note,* Sure theſe Peoples Faith is one with the Papiſts, who hold a Purgatory (that is, a place to purge from Sins after this Life) for the Scriptures ſay, *As the Tree falls, ſo it lies; and as Death leaves us, ſo Judgment finds us.*

And in Chap. 31. they laid it down as part of their Faith, *That it was a ſin to refuſe an Oath, being Lawfully impoſed by Authority.* So are in the ſame Path as the Papiſts and other Apoſtates from the Truth are in; for Chriſt ſaid, *Swear not at all,* Mat. 5. and the *Apoſtle James* ſaid, *Above all things my Brethren Swear not,* James 5.

And then after *Richard Cromwell,* the Long Parliament ſate again, under whoſe time the Prieſts were in great Fear they ſhould have loſt their Tythes and Maintenance, that they (ſome of them) got in Arms, but being routed, they petitioned the Parliament for pardon; and by their Subtilty got them to eſtabliſh their Tythes, and then they were quiet.

And when the King came in, and the Common Prayer Book was again ſet up, how many of theſe Prieſts turned in the Nation, is well known in the Countries; and ſome of them cryed, *They would preach in a Surplice or a Fools Coat, rather then the Goſpel ſhould not be preached.* Here you may ſee the Turn-coat Prieſts, who minded more their Benefice then the Goſpel.

CHAP. XXVII.

A Relation of ſome of the Cruelties inflicted on the Chriſtians *by the* Heathen.

AND theſe called *Papiſts* have acted their Cruelties upon *Chriſtians*, like unto their Fathers, the old perſecuting *Roman-Heathens*, who acted many ſuch Cruelties as follow, though they profeſs *Chriſtianity* in word, yet the Actions of the Young *Romans* are like the Old, who have in their actions denyed Chriſt, who ſaith, *Love one another.*

One was Wrackt on a Wheel, and beat with a Bulls Pizzle.

One hanged, and her Skin flea'd off.

One bound about a Globe, and her Skin flea'd off her Head and Face.

One had his Tongue cut out.

One broken in a Mortar.

One bound to a Pillar, his Head downward, and roaſted.

One fryed in a Pan.

The Mother whipt, and her Dugs pull'd off.

Some ſowed up in the Skins of Wild Beaſts, and worried with great Dogs.

Some bound to Axel-Trees, and ſo burned.

Some thrown to Lyons, Beaſts and Tygers.

One

One put into a Caldron of boiling Oyl.

Some crucified with their Heads downward.

Some gored upon Stakes, one end faſtned in the Ground, the other end coming out of their Mouthes.

Some toſſed upon the Horns of wild Bulls.

Some Women ſtript and hung by the Hair of the Head and ſcourged.

Some had their Brains beaten out with Clubs.

Some broyled upon Grid Irons

Some beheaded with the Sword.

Some burned at Stakes.

Some thrown down from Rocks, and broken to pieces.

Some preſt to Death with great Weights of Lead.

Some ſtoned to Death.

Some hanged on Gibbets.

Some hung up by the Heels, and choaked with Smoak.

Some had ſharp Reeds thruſt under their Nails, and other parts of their Bodies.

Some hung upon Trees by the middle, until they dyed of Hunger.

Some hung up by one Hand, with Weights of Lead at their Heels.

Some roaſted upon Spits by a ſoft Fire.

Some naked Women hung up by one Leg upon Trees till they dyed.

Some had all their Fleſh torn with Claws of wild Beaſts.

Some were hewn in pieces with Swords.

Some were sawn asunder in the middle.

Some had their naked Bodies anointed with Honey, and then hung up in Baskets to be devoured of Wasps and Flyes.

Some Ministers loaden with great Burdens, and prickt forward with Swords and Spears.

Some tyed by the Feet, and haled through rough places, till they were torn in pieces.

Women Bellies ript open, and Barley put into them, and so devoured by Swine.

A Ship set on fire with fourscore Ministers in it.

Some cut in pieces from the Fundament.

Some had stinking Water, Vinegar and Grease poured down their Throats.

Some smothered in Caves on the Mountain.

Some wracked untill their Bowels brast out

Some Womens Bellies ript up, and their Children trodden under Foot.

Two and two tyed together and slain.

Some had their Bowels pulled out, and put into a Bason.

Fourscore slain, and their Quarters set on Stakes thirty Miles together.

Some murthered at the time and place of their Worship.

Some had Boots of Oyl put on their Legs over a small Fire. *This was invented by a Monk.*

Some had their Heads miserably torn with Gunpowder put into their Mouthes and fired.

Some

Some thrown out at Windows upon Spears.

Some hadtheir Bellies burnt till their Bowels fell out.

Some had their Ears and Cheeks cut off, and holes burnt in divers parts of their Bodies.

Some had their Mouthes slit up to their Ears.

Some had their Eyes bored out.

A Minister had Hens and Geese tyed about his Body, and was torn with Dogs.

Some were tormented in a Trough.

A Minister tormented by a Cat on his Belly.

Some had their Faces plained.

Some had their Arms cut off.

Some had their Noses and Ears cut off to make Hatbands.

Some had their Eyes twisted out with Cords.

Some had Cords drawn through their Arms and Legs.

Some cast into Dungeons amongst Frogs and Toads.

Some were let down with a Pulley into the Fire by Degrees.

Some had their Hearts pulled out, which the *Papists* gnawed with their Teeth.

Some had their Throats cut with Butchers Knives, others knockt on the head with Axes.

Some had their Breasts and Noses pluckt off with red hot Pincers.

A Smith had his Brains beat out on an Anvil with a Hammer.

Some had their right hands and feet cruſhed between red hot Irons.

Some were hanged up by one Foot, and their Heads and Breaſts in the Water.

Some were torn in pieces by Horſes.

Some hung upon Tenterhooks.

Some had their Infants cut out of their Wombs, and thrown to Dogs and Swine.

Some were ſet in the Ground up to the Chin, to be ſtarved to Death.

Some were piſtolled to Death.

Some thrown down from Bridges into Rivers.

Some burned with Straw tyed about them to cover their Nakedneſs.

Some buryed alive.

A Woman and her Daughter hanged in their Hair.

CHAP. XXVIII.

An Abſtract of the bloody Maſſacre in Ireland *by the Inſtigation of the Jeſuites, Prieſts and Fryars, &c. in the Year* 1642.

WHen their Plots were ripe for Execution, we find their firſt Proceedings againſt the *Engliſh* various; ſome of the *Iriſh* only ſtripping and expelling them; others murthering Men, Women

Women and Children without Mercy; all reſolving univerſally to root out all the *Proteſtants* out of *Ireland*, ſo deeply malicious were they againſt the *Engliſh Proteſtants*, that they would not ſo much as endure the ſound of their Language.

The *Iriſh*, when the Maſſacre began, perſwaded many of their Proteſtant Neighbours to bring their Goods to them, & they would ſecure them; & hereby they got abundance peaceably into their hands, whereof they cheated the *Proteſtants*, refuſing to reſtore them again; yet ſo confident were the *Proteſtants* at firſt of them, that they gave them Inventories of all they had, and digged up their beſt Things that were hidden in the Ground, and depoſited them in their Cuſtody: They alſo got much into their Hands by fair Promiſes, deep Oaths and Engagements, That if they would deliver them their Goods, they would ſuffer them, with their Wives and Children quietly to depart the Country; and when they had got all they could, they afterwards murthered them.

Having thus ſeized upon their Goods and Cattel, ranſackt their Houſes, got their Perſons, ſtript Man, Woman and Child naked, and ſo turned them out of Doors, ſtrictly prohibiting the *Iriſh* under great Penalties, not to give them any Relief; by means whereof many miſerably periſht through Cold, Nakedneſs and Hunger.

In the Town of *Coloraine* many of theſe poor People that had fled thither for Succour many Thou-

ſands dyed in two days, ſo that the Living could not bury the Dead, but laid their Carcaſes in Ranks in the waſte and wide Holes, pyling them up as if they had been Herrings.

One *Magdalen Redman*, depoſeth, That ſhe, and divers other Proteſtants, amongſt whom were two and twenty Widdows, were firſt robbed, and then ſtript naked; and when they had covered themſelves with Straw, the bloody Papiſts threw in burning Straw among them, on purpoſe to burn them; then they drove them out into the Woods in Froſt and Snow, where many of them dyed with extream cold, and thoſe that ſurvived lived miſerably, by reaſon of their many Wants.

Yet though theſe bloody Villains exerciſed ſuch inhumane Cruelties towards the poor Proteſtants, they would commonly boaſt, *That theſe were but the Beginnings of their Sorrows*; for indeed they made it good; for having diſarmed the *Engliſh*, robbed them of their Goods, ſtript them of their Cloaths, and having their Perſons in their Power, they furiouſly broke out into all manner of abominable Cruelties, horrid Maſſacres, and execrable Murders.

For there were Multitudes murder'd in cold Blood, ſome as they were at Plough, others in their Houſes, others in the High-wayes; all without any Provocation, were ſuddainly deſtroyed.

In the Caſtle of *Liſgool* were about one hundred and fifty Men, Women and Children conſumed with Fire.

At

At the Castle of *Montah* were one hundred slain.

At the Castle of *Lullath*, which was delivered to *Mac. Guire* upon Composition, and faithful Promises of fair Quarter; as soon as he and his entered, they began to strip the people, and most cruelly put them to the Sword, murthering them all without Mercy.

At *Lessenskeath* they hang'd and kill'd above one hundred of the *Scottish Protestants*.

In the Counties of *Ardmagh* and *Tyrone*, where the *Protestants* were more numerous, their Murtherers were more multiplyed, and with great cruelty.

Mac. Guire coming to the Castle of *Lessenskeath*, desired to speak with one *Middleton*, who admitted him in; he first burnt the Records of the County, then demanded one thousand Pounds, which was in his Custody, of one called Sir *William Balfore*'s, which as soon as he had, he caused the said *Middleton* to hear Mass, and to Swear that he would never altar from it, and then hanged him up with his Wife and Children; hanging and murthering above one hundred Persons besides in that place.

At *Portendown* Bridge there were one thousand Men, Women and Children carried in several Companies, and all unmercifully drowned in the River; yea, in that Country there were four thousand Persons drowned in several places.

In one place one hundred and forty *English* were

taken and driven like Cattel for many Miles together.

Other Companies they carried out to a place fit for Execution, and then murthered them.

One hundred and fifteen Men, Women and Children they ſent with Sir *Philem. Oneale*'s Paſs, till they came to *Portendown* Bridge, and there drowned them.

At another time one hundred and forty *Proteſtants* being thrown in at the ſame place, as any of them did ſwim to the Shore, the bloody Villains, with the But ends of their Muſquets knockt out their Brains.

At *Ardmagh O. Cane* got together all the *Proteſtants* thereabouts, pretending to conduct them to *Coloraine*; but before they were a days Journey, they were all murthered, and ſo were many others, though they had Protection from *Philem. Oneale*. The aged People in *Ardmagh* were carried to *Charlemont*, and there murthered.

Preſently after, the Town of *Ardmagh* was burnt, and five hundred perſons murthered and drowned.

In *Killoman* were forty eight Families murthered. In one Houſe twenty two *Proteſtants* were burned.

In *Kilmore* all the Inhabitants were ſtript and maſſacred, being two hundred Families; the whole County was a common Butchery; many thouſands periſhed by the Sword, Famine, Fire, Water, and all other cruel Deaths that Rage and Malice could invent.

At

At *Caſel* they put all the Proteſtants into a loathſome Dungeon, kept them twelve Weeks in great Miſery; ſome they barbarouſly mangled, and left them languiſhing; ſome they hanged up twice or thrice; others they buried alive.

In *Queen*'s County, an *Engliſh* man, his Wife, five Children and a Maid were all hanged together.

At *Clowns* ſeventeen men were buried alive; ſome were wounded & hanged upon Tenterhooks.

In *Caſtle-Cumber*, two Boys wounded and hung upon Butchers Tenters. Some hanged up, and taked down to confeſs Money, and then murthered. Some had their Bellies ript up, and ſo left with their Guts about their Heels.

In *Kilkenney*, an *Engliſh* Woman being beaten into a Ditch, where ſhe dyed; her Child about ſix Years old, they ript up her Belly, and let out her Guts. One they forced to Maſs, then they wounded him, ript his Belly, took out his Guts, and ſo left him alive.

A *Scotiſh* Man they ſtript and hewed to pieces, ript up his Wife's Belly, ſo that her Child dropt out. Many other Women with Child they hung up, ript their Bellies, and let their Infants fall out; ſome of the Children they gave to Dogs.

In the County of *Ardmagh* they robbed, ſtripped and murthered abundance of *Proteſtants*, whereof ſome they burned, ſome they ſlew with the Sword, ſome they hanged, ſome they ſtarved to Death; and meeting two Women, with ſix of their

their Children, and themselves both with Child, they murthered them all, ript open the Womens Bellies, took out their Children, and threw them into a Ditch.

A young *Scottish* Woman's Child they took by the Heels, dasht out its Brains against a Tree. The like they did to many other Children.

Anne Hill going with a young Child on her back, and four more by her side, they pulled the Child off her back, trod on it till it dyed, stripped her and the other four Children naked, whereby they dyed of Cold.

Some others they met with, hanged them upon a Windmil, and before they were half dead cut them in pieces with their Skeins.

Many other *Protestants*, especially Women and Children, they pricked and stabbed with Skeins, Forks and Swords, slashing, cutting and mangling them in their Heads, Faces, Breasts, Arms, and other Parts, yet killed them not, but left them wallowing in their Blood, to languish, starve and pine to Death.

The Castle of *Lisgoole* being set on Fire by these *Papists*, a Woman leapt out at a Window to save her self from burning, whom they presently murthered: many fled to Vaults and Cellars, where they were all murthered.

One *Jane Addis* they stabbed, and then put her Child of a Quarter old to her Breast, and bid it *Suck* English *Bastard*, and so left it to Perish.

One

One *Mary Barlow* had her Husband hanged, her ſelf with ſix Children ſtript ſtark naked in Froſt and Snow; after which, ſhiltering themſelves in a Cave, they had nothing to eat for three Weeks but two old Calves Skins, which they beat with Stones, and eat them Hair and all.

In the Cold Weather many Thouſands of *Proteſtants*, of all Ranks, Ages & Sexes, being turned out naked, periſhed of Cold & Hunger; Thouſands of others were drowned, caſt into Ditches, Bogs and Turf-pits; Multitudes miſerably burnt in Houſes; ſome that lay ſick of Feavours they hanged up; ſome Men, Women and Children they drove in boggy Pits, and knockt them on the Head.

Some aged men and women theſe barbarous *Papiſts* enforced their own Children to drown them; yea, ſome Children were compelled unnaturally to execute their own Parents; Wives forced to hang their own Husbands, and Mothers to caſt their own Children into the Waters, after which themſelves were murthered.

In *Sligo* they forced a young Man to kill his Father, and then hanged him up.

In another place they forced a Woman to kill her Husband, then cauſed her Son to kill her, and then hanged the Son; yea, ſuch was their Malice againſt the *Engliſh*, that they taught their Children to kill *Engliſh* Children.

The *Iriſh* Women that follow'd the Camp cryed out, *Kill them all, ſpare neither man, woman nor child.*

They

They took the Child of *Tho. Stratton*, being about twelve Years old, and boyled him in a Cauldron. One Good-wife *Lin* and her Daughter they carryed into a Wood, firſt hanged the Mother, and then the Daughter in the Hair of her Mother's Head.

In ſome places they plucked out the Eyes, and cut off the Hands of the *Proteſtants*, and turned them into the Fields, where they periſhed. The Women in ſome places ſtoned the *Engliſh* Women and Children to Death. One Man they ſhot through his Thighs, digged a Hole in the Ground, ſet him upon his Feet, filled up the hole, left out only his Head, where he languiſhed to Death. Another man they held his Feet in the Fire, till he was burnt to Death.

In *Munſter* they hanged up many that were called Miniſters in a moſt Barbarous Manner. One they ſtripped naked, and drove him through the Town, pricking him with Darts and Rapiers, till he fell down Dead.

Theſe barbarous Villains vowed, *That if any Parents digged Graves to bury their Children in, they ſhould be buried therein themſelves.* They ſtripped one *Will. Loverden* naked, then killed him before his Wife and Children. Divers (of thoſe called) Miniſters Bones that had been buried ſome Years before, they digged up, becauſe they were, as they ſaid, *Patrons of Hereſie.*

Poor Children that went out into the Fields to eat

eat Weeds and Graſs, they killed without all Pity.

A poor Woman, whoſe Husband was taken by them, went to them with two Children at her Feet, and one at her Breaſt, hoping to beg her Husband; but they ſlew her and her ſucking Child, brake the Neck of another, and the third hardly eſcaped; and all this Wickedneſs they exerciſed upon the *Engliſh* without any Provocation given them.

Alas! who can comprehend the Fears, Terrors, Anguiſh, Bitterneſs and Perplexity that ſeized upon the poor *Proteſtants*, finding themſelves ſuddainly ſupprized without remedy, and wrapt up in all kind of outward Miſeries which could poſſibly by man be inflicted upon human Creatures? What Sighs and Groans, Trembling and aſtoniſhment! What Shreeks, Cryes and bitter Lamentations of Wives, Children, Servants and Friends, Howling and Weeping, finding themſelves without all Hope of Deliverance from their preſent Miſeries! How inexorable were their barbarous Tormentors, that compaſſed in on every ſide, without all Bowels of Compaſſion, or the leaſt Commiſeration or Pity! Yea, they boaſted upon their ſucceſs, *That the Day was their own, and that e're long they would not leave one* Proteſtant *Rogue living, but would deſtroy every one that had but a drop of* Engliſh *Blood in them*; their Women crying out, *Slay them all*; *the* Engliſh *are fit Meat for Dogs, and their Children are Baſtards.*

Theſe mercileſs *Papiſts* having ſet a Caſtle on Fire,

Fire, wherein were many *Proteſtants*, they rejoycingly ſaid, *O how ſweetly do they fry!*

At *Kilkenny*, when they had committed many cruel Murthers, they brought ſeven *Proteſtants* Heads (one the Head of a Miniſter) all which they ſet upon a Market-Croſs on a Market-Day, triumphing, ſlaſhing and mangling them; they put a Gag in the Miniſter's Mouth, ſlit up his Cheeks to his Ears, and laid a Leaf of a Bible upon it, and bid him *Preach, for his Mouth was wide enough.*

At *Kilmore* they put many *Proteſtants*, Men, Women and Children into a Thatched Houſe, and there burnt them. They threw one *Maxwel* into the River, when in Labour, the Child being half born when the Mother was drowned.

In one place they burnt two *Proteſtant Bibles*, and then ſaid, *It was Hell Fire they burnt.* Other Bibles they took, cut in pieces, and then burnt them, ſaying, *They would do the like to all* Puritan *Bibles.* They took the Bible of a Miniſter, called, *Edward Slack*, and opening it, they laid it in a puddle of Water, and then ſtamp'd upon it, ſaying *A Plague on it, this Bible hath bred all the Quarrel.*

At *Glaſtow* a Prieſt with ſome others, drew about forty *Engliſh* and *Scottiſh Proteſtants* to be reconciled to the Church of *Rome*, and then told them, *They were in a good Faith*; and for fear they ſhould fall from it, and turn Hereticks, he, with his Companions, preſently cut all their Throats.

In the County of *Tipperary*, near the Silver-Works,

Works, ſome of theſe barbarous *Papiſts* met with Eleven *Engliſh* Men, ten Women, ſome Children, whom they firſt ſtript, and then with Stones, Pole-axes, Skeins, Swords, &c. they moſt barbarouſly maſſacreed them all.

In the County of *Mayo* about ſixty *Proteſtants*, whereof fifteen were Miniſters, were upon Covenant to be ſafely conveyed to *Galway* by one *Edmund Burk* and his Souldiers; but by the Way this *Burk* and his Company began to Maſſacree theſe *Proteſtants*; ſome they ſhot to Death, ſome they ſtabbed with Skeins, ſome they thruſt through with their Pikes, ſome they drowned; the Women they ſtript naked, who lying upon their Husbands to ſave them, were run through with Pikes, ſo that very few of them eſcaped with Life.

In the Town of *Sligo* forty *Proteſtants* were ſtript and lockt up in a Cellar, about Midnight a Butcher, provided for the purpoſe, was ſent in amongſt them, who with his Ax butchered them all.

In *Tirawly* thirty or forty *Engliſh*, who had yielded to go to Maſs, were put to their choice, *Whether they would dye by the Sword, or be drowned?* They choſe the latter; and ſo being driven to the Sea ſide, theſe barbarous Villains with their naked Swords forced them into the Sea; the Mothers, with their Children in their Arms, wading to the Chin, were overcome by the Waves, where they all periſhed.

The Son of one *Montgomery*, a Miniſter, aged

about fifteen Years, met with his School-Maſter, who drew his Skein at him, whereupon the Boy ſaid, *Good Maſter, Whip me as much as you will, but do not Kill me*; yet this Mercileſs man barbarouſly murthered him without all pity.

In the Town of *Sligo* all the *Proteſtants* were firſt robbed of their Eſtates, then caſt into Goal, and about Midnight were all ſtript naked, and were there moſt cruelly and barbarouſly murthered with Swords, Axes, Skeins, &c. ſome of them being Women great with Child, their Infants thruſt out their Arms and Legs at their Wounds; *After which execrable Murthers, they laid the dead naked Bodies of the Men upon the naked Bodies of the Women, in a moſt Immodeſt Poſture, where they left them till the next day, to be looked upon by the* Iriſh, *who beheld it with great Delight.*

Alſo, *Iſabel Beard* great with Child, hearing the lamentable Cryes of them that were murthering, ran out into the Streets, where ſhe was murthered, and the next day was found, the Child's Feet coming out of the Wounds in her ſides. Many others were murthered in the Houſes and Streets.

About *Dungannon* were three hundred and ſixteen *Proteſtants* in the like barbarous Manner murthered.

About *Charlemont* about four hundred.

About *Tyrone* two hundred and ſix.

One *Mac. Crew* murthered Thirty one in one Morning.

Two

Two young men murthered one hundred and forty poor Women and Children, that could make no Reſiſtance.

An *Iriſh* Woman with her own hands murdered forty five.

At *Pordendown* Bridge were drowned above three hundred.

At *Laugh* were drowned above two hundred.

In another place were drowned three hundred in one day.

In the Pariſh of *Killamen* there were murdered one thouſand and two hundred *Proteſtants*.

Many young Children they cut in Quarters: Eighteen *Scottiſh* Infants they hanged upon a Chothiers Tenter-hooks. One fat man they murdered, and made Candles of his Greaſe. Another *Scottiſh* man they ript up his Belly, took one end of his ſmall Guts, tyed it to a Tree, and forced him round about it, till they had drawn them all out of his Body, ſaying, *That they would try whether a Dogs or* Scottiſh *Man's Guts were the longer*.

By the command of one called Sir *Philem Oneale*, *James Maxwel* was drawn out of his Bed, being ſick of a Feaver, and murthered; his Wife being in Child-birth (the Child being half born) they ſtript naked, drove her about a Flight ſhot, and drowned her in the black Water: The like, or worſe, they did to another *Engliſh* Woman in the ſame Town.

One *Watſon* they roſted alive.

A *Scottish* Woman great with Child, they ript up her Belly, cut the Child out of her Womb, and so left it crawling on her Body.

One *Starkey*, a School-master at *Ardmagh*, being above one hundred Years old, they stript him naked, then took his two Daughters being Virgins, whom they also stript naked, and then forced them to lead their aged Father to a Turf-pit, where they drowned them all three.

To one *Henry Cowel*, a gallant Gentleman, they proffered his Life, if he would Marry one of their Women, or go to Mass; but he chose Death, rather then consent to either.

Many of the *Protestants* they buried alive, solacing themselves whilst they were digging down old Ditches upon them.

They brake the Back-bone of a Youth, and left him in the Fields; some dayes after he was found, having eaten the Grass round about him, neither then would they kill him out-right, but removed him to a better Pasture, wherein was fulfilled that saying, *The tender Mercies of the Wicked are Cruelty.*

In the County of *Antrim* they murdered nine hundred fifty four *Protestants* in one Morning; and afterwards about twelve hundred more in that County.

Near *Lisnegarry* they forced twenty four *Protestants* into an House, and burnt them all.

Sir *Philem. Oneale* boasted, *That he had slain above Six Hundred at* Garvagh, *and that he had left*

left neither Man, Women nor Child alive in the Barony *of* Munterlong.

In other places he murthered above two Thouſand perſons in their Houſes, ſo that many Houſes were filled with dead Bodies.

Above twelve thouſand were ſlain in the Highways, as they fled towards *Down*.

Many dyed of Famine; many dyed for Want of Cloaths, being ſtript naked in a cold Seaſon. Some thouſands were drowned, ſo that in the Province of *Ulſter* there were about One Hundred and Fifty Thouſand murthered by ſundry kinds of Torments and Deaths.

The Popiſh *Engliſh* were no whit inferior; yea, rather exceeded the natural *Iriſh* in their Cruelty againſt the *Proteſtants* that lived amongſt them, within the *Pale*, being not ſatisfied with their Blood, till they had ſeen the laſt drop thereof.

Anne Kinnard teſtified, *That fifteen* Proteſtants *being impriſoned, and their Feet in the Stocks, a* Popiſh *Boy, being not above fourteen Years old, ſlew them all in one Night with his Skein.*

An *Engliſh* Woman, who was newly delivered of two Children, ſome of theſe Villains violently compelled her, in her great Pain and Sickneſs, to riſe out of her Bed, and took one of the Infants that was living, and daſhed his Brains againſt the Stones, and then threw him into the River of *Barrow*. The like they did by many other Infants. Many others they hanged up without all pity.

The Lord *Mont Garret* cauſed divers *Engliſh* Souldiers that he had taken about *Kilkenny*, to be hanged, hardly ſuffering them to pray before their Death.

One *Fitz. Patrick*, an *Iriſh Papiſt*, enticed a rich Merchant that was a *Proteſtant*, to bring all his Goods to his Houſe, promiſing ſafely to keep them, and to re-deliver them to him; but when he had gotten them into his Poſſeſſion he took the Merchant and his Wife, and hanged them both; the like he did by divers others.

Some *Engliſh* mens Heads they cut off, and carried them to *Kilkenny*, and on the Market-Day ſet them on the the Croſs, where many, eſpecially the Women, ſtab'd, cut and ſlaſhed them.

A poor *Proteſtant* Woman, with her Children, going to *Kilkenny*, theſe bloody *Papiſts* baited them with Dogs, ſtabbed them with Skeins, and pulled out the Guts of one of the Children, whereby they dyed; and not far off they took divers Men, Women and Children, and hanged them up; one of the Women, being great with Child, they ripped up her Belly as ſhe hanged, ſo that the Child fell out in the Caul alive.

Some after they were hanged, they drew up and down till their Bowels were torn out.

How many thouſands of *Proteſtants* were thus inhumanly butchered by ſundry kinds of Deaths, we cannot aſcertain.

In the Province of *Ulſter* we find about a hundred

dred and fifty thouſand murthered, as before; what the Number of the Slain was in the three other Provinces, I find not upon Record, but certainly it was very great; for you have theſe Paſſages in a general Remonſtrance of the ſtreſſed *Proteſtants* in the Province of *Munſter*.

And thus in part, you have heard of the mercileſs Cruelties which the bloody *Papiſts* exerciſed towards the *Proteſtants*: Let us now conſider, at leaſt, ſome of God's Judgments upon the *Iriſh*, whereby he hath not left the Innocent blood of his Servants to be altogether Unrevenged.

Theſe bloody *Papiſts themſelves* confeſſed, *That the Ghoſts of divers of the* Proteſtants, *which they had drowned at* Portendown *Bridge, were daily ſeen to walk upon the River, ſomtimes ſinging of Pſalms, ſometimes brandiſhing naked Swords, ſometimes ſhreeking in a moſt hideous and fearful Manner*: So that many of the *Popiſh Iriſh*, which dwelt near thereabouts being affrighted therewith, were forced to remove their Habitations further off into the Country

Divers *Proteſtants* were thrown into the River of *Belterbert*, and when any of them offered to ſwim to the Land, they were knocked on the Head with poles, after which their Bodies were not ſeen of ſix Weeks, but after the End thereof, the Murderers coming again that Way, the Bodies came floating up to the very Bridge where they were.

Sir *Con. Mac. Gennis*, ſo called, with his Com-

pany, ſlew one *Turge*, Miniſter of the *Newry*, with divers other *Proteſtants*, after which the ſaid *Mac. Genus* was ſo affrighted with the Apprehenſion of the ſaid *Turge*'s being continually in his preſence, that he commanded his Souldiers, *Not to ſlay any more of them, but ſuch as ſhould be ſlain in Battel.*

A young Woman being ſtript almoſt naked, there came a Rogue to her, bidding her, *Give him her Money, or he would run her through with his Sword*; her Anſwer was, *You cannot kill me except God give you leave*; whereupon he ran three Times at her naked Body with his drawn Sword, and yet never pierced her Skin, whereat he being confounded, went his way, and left her. This was atteſted by divers Women that were preſent, and ſaw it.

As for the Proteſtant Miniſters whom they ſurprized, their Manner was firſt to ſtrip them, and after bind them to a Tree or Poſt, where they pleaſed, and then to Raviſh their Wives and Daughters before their Faces (in ſight of all their mercileſs Rabble) with the baſeſt Villains they could pick out, after they hanged up their Husbands and Parents before their Faces, and then cut them down before they were half dead, then quartered them, after diſmembred them, and ſtopped their Mouthes therewith.

They baſely abuſed one Mr. *Trafford*, a Miniſter in the North of *Ireland*, who being aſſaulted by theſe bloody Wolves of *Rome*'s Brood, that know not God, nor any Bowels of Mercy; this diſtreſſed

diſtreſſed Miniſter deſired but ſo much time as to call upon God before he went out of the World; but theſe mercileſs Wretches would admit no time, but inſtantly fell upon him, hackt and hewed him to pieces.

Sir *Patrick Dunſtan*, ſo called, they raviſhed his Wife before him, ſlew his Servants, ſpurned his Children till they dyed, bound him with a Match to a Board, that his Eyes burſt out, cut off his Ears and Noſe, teared off both his Cheeks, after cut off his Arms and Legs, cut out his Tongue, and after run a red hot Iron into him.

Theſe Particulars, with many more, were atteſted before the Commiſſioners appointed for that purpoſe.

CHAP. XXIX.

In the Hiſtory of the Churches of Piedmont, *collected and compiled by* Samuel Morland *in the Year* 1658.

WHerein you may ſee the cruel Maſſacree and murthering of ſeveral *Chriſtians* (both Men and Women) by the bloody Anti-chriſtian *Papiſts*, who cut off the Heads of men, and boiled them, and eat their Brains, untill they vomited again: as in pag. 336. in the Year 1655. And alſo in pag. 339. you may read the Bloodi-

neſs

neſs and Cruelty of the perſecuting *Papiſts*, who ript up a Woman's Belly from the bottom to the Navel with a Sickle, becauſe ſhe would not ſay the Papiſts prayers; and this Woman had hid her ſelf in the Snow for two Dayes, having no Nouriſhment; and when they had ript up her Belly, they barbarouſly cut off her Head: And yet they ſay in the Book called *Fiat Lux* (being a Relation between Papiſts and Proteſtants) *that they do no hurt to no one*; but their Actions do declare both in this and in the Dayes of Queen *Mary*, and at other Times, what they have done.

And in pag. 640. The Papiſts cut off a Woman's Breaſt, and part of her Privities, and carryed the ſame to *Maes* in *Piedmont*, and fryed them, and eat them; and other people thought they had been Tripes; yet theſe Papiſts ſay, *They do no Harm*; but ſoon after they had eaten, ſome of them fell ſick, and ſome dyed; and afterwards they put this Woman to a cruel Death, having raviſhed her before they cut off her Tets.

And in pag. 241. Theſe bloody Papiſts cut off a man's privy Members, and afterwards put a lighted Candle to the Wound, which Man had received of them divers Stabs in the Soles of his Feet and Ears, then they hanged him up by the Hands, tearing off his Nails with hot Pincers; yet for all this they could not cauſe him to forſake his Religion; and then they tied him by one of his Legs, and drew him with Cords, dragging him about the Streets

Streets untill his Eyes and Brains dropt out, and then caſt him into a River.

And alſo in pag. 342. They tied a Man with his Neck and Heels together, being about eighty Years old, and caſt him down a Hill, and there he hung in a Tree ſeveral Dayes, in a lamentable State to the Beholders.

And in the ſame page, an old Man about Ninety Years old and a Woman, they hackt their Bodies, and chopt them to ſmall pieces, and ſtrewed them along the High-wayes, and hanged it upon Hedges, when they had cut it ſo ſmall.

Pag. 343. They took two poor old Women, and ript up their Bellies, and left them upon the Snow.

And alſo four Women the *Papiſts* cut off their Noſes, their Fingers and their Hands; and many Infants they threw down ſteep places; and one Woman they tyed her Head between her Legs; and another Woman her Fleſh was taken from her Bones, and chopt as ſmall as Herbs to the Pot, and another old blind Woman they cut in pieces in a certain Cave, as you may ſee in pag. 344.

And in pag. 345. They ſet a Woman upon a Stake, putting her upon a Pole through her Privities, and carried her upon their Shoulders. *And theſe are the* Papiſts *which carry their Hoaſts upon their Shoulders*) and then they ſtuck the Stick down, and let her hang in the Air.

And pag. 646. Another Woman had three Children

dren torn in pieces, tearing them by the Legs one from another.

And one of ſix Weeks old they took from the Mother, daſhing the Brains out againſt the Rock.

And alſo they took a Man out of his Bed, plucking the Skin off his Arms and Legs, and then ſtarved him to Death in Priſon.

And a Man they dragged by one Leg, with a Mule, through the Streets, and ſtoned him, after they had cut off his privy Members; and afterwards they ſtopt his Mouth, and crambed Things down his Throat, and cut off his Head, and called themſelves *Catholicks* againſt the *Proteſtants*.

And pag. 348. There was a beautiful young Maid, about ten Years old, whom theſe wicked *Papiſts* held, and did ſuch horrid Things to her, even out of the Bounds of Humanity to ſpeak; ſo that after ſhe was found half dead, wallowing in her Blood.

And pag. 349. A Woman carrying her Child in a Cradle, being purſued by the *Papiſts*, ſhe left her Child, whom they took and pluckt into four Quarters; and afterwards finding the Mother, they raviſht her, and cut off her Head, leaving her in the Snow.

And in pag. 350. A young Woman, about eighteen Years old, was taken (as ſhe was fleeing) upon the Snow, and they thruſt a Pike through her alive, and roaſted her, and brought a piece to make a Meal of; but ſhe not being roaſted enough

nough, ſtopt their Stomachs. *And thus the* Papiſts *are Beaſts.*

And the Papiſts took a Proteſtant, and tyed his Hands to his privy Members, hanging him upon a Gate by his Hands, to make him renounce his Religion: And alſo they tyed two more in the ſame Manner, only they, after they had tyed their Hands to their privy Parts, they tyed their Hands behind them, untill their very Bowels were torn out, and ſo they dyed: Beſides, other cruel barbarous Uſage to Priſoners.

And in pag. 252. A Man about fourſcore Years old, they cut off his Noſe, his Ears, and other parts of his Body, and left him in the Snow, who dyed there.

And pag. 353. The cruel Papiſts put Gunpowder into many Men and Womens Mouthes, and cramb'd it down their Throats, and ſet it on Fire, and tore their Heads to pieces.

Fol. 354. They ſtript one naked, and tore off his Noſe with Pincers, and made Holes in his Hands, and dragged him with a Cord by the midle, & they cut off his Fleſh as they dragged him; and ſtruck him, ſaying, *Wilt thou not go to Maſs?* and then they cut off his Head, and threw him into a River.

And pag. 455. Theſe bloody *Papiſts* pluckt out another Man's Eyes, and cut off his privy Member, putting them into his Mouth; and then they cut off his Skin, and hung it up in four Windows of their principal Houſes.

And pag. 356. They took a Man, and cut off his

his Head, and fryed his Brains, and eat them up, and took out his Heart, frying it, and took it and eat it also.

And pag. 357. Several aged People they burnt alive.

Pag. 358. They dragged a Woman and her Daughter with Horses through the Streets, stabbing them with Pitch-forks, and threw them into a River, throwing Bats at them.

And pag. 359. Others as they were passing from the bloody persecuting *Papists*, they shot one in the Neck, and after, they slit his Chin and Nose, throwing of him to the Dogs.

And pag. 360. and 361. Eleven Men they forced to throw one another into the fiery Furnace, and forced them to carry one another on their Backs, and the *Papists* themselves carryed the last Man: And these bloody *Papists* hunted the *Protestants* up and down the Rocks upon their bare Feet, which were cut with Ice and Flinty Rocks, untill they bled grievously: And yet these bloody *Papists*, like one that *Solomon* speaks of, *wipe their Mouthes, and say, they have done no Hurt*; but they that desire to read more of their Cruelty and Wickedness, let them look in the said Book: And as for the *Papist* Powder-plot in King *James*'s Time, and their Massacring of many Thousands in *Ireland*, is not out of Memory yet.

At *Guttenburg* in *Bohemia*, where were deep Metal Mines, the *Papists* threw into one of them 1700 Persons, and into another 1038. in the Year 1420. The

The *Papiſts* killed of the *Waldenſes* about a Thouſand Men, Women and Children in one place and robbed and ſpoiled the poor *Chriſtians*; and when that the *Chriſtians* would not receive their Hoſt, they gagged them, and thruſt it down their Mouthes.

The King of *Norden Humbers* ſlew twelve hundred *Chriſtians*, becauſe they prayed to Chriſt for aſſiſtance.

CHAP. XXX.

A Liſt of ſome of the Accuſations for which the aforeſaid People ſuffered in the Valleys of Piedmont *by the* Papiſts.

FOR *that they believed the Church of God to be without Spot or Wrinkle.*

Alſo they believed, that it was not lawful for the Prelates of the Roman *Church to have temporal Juriſdiction in the World; and that none hath a greater Degree of Power and Authority in the Church, then he hath of Holineſs.*

Alſo that they believed, that the Sacraments, adminiſtred by the Prieſts of the Romiſh *Church, are of no Efficacy.*

Alſo they believed, that Tythes ought not to be paid to the ſaid Prieſts.

Alſo they believed, that the Romiſh *Church is a*

Houſe

Houſe of Confuſion, and the Synagogue of Satan.

Alſo they believed, that it was as profitable to pray to God in a Stable, or in a place called a Church.

Alſo they believed, that it was not lawful to Swear any Thing, be it true or falſe.

Alſo they believed, that Rain water had as great Virtue as Holy-water in the Church.

Alſo for that they believed, that no Man ought to obſerve the Feſtival-Dayes of Saints, but that it was lawful to do Work upon them.

Alſo for that they believed, that it was lawful to eat Fleſh every where, and at all times; *and that* Lent *was not to be kept*. See pag. 217. and 218.

And for theſe Cauſes, and ſome other Decrees, which are contrary to Scriptures, did the Papiſts murder them in the Year 1655.

Here followeth a Liſt of ſome of the Articles, for which the Martyrs ſuffered in Queen *Mary's* Reign, in the Year 1556. and by other *Papiſts*.

1. *For confeſſing, that an evil Man doth not receive Chriſt's Body.*

2. *That it is Idolatry to creep to the Croſs*; John *forbids it, and ſaith,* Beware of Images.

For confeſſing, that they ſhould not pray to Mary *and other Saints.*

For theſe Things, and denying the *Papiſt* Principles, were five Men and Women burnt, in the Year 1558.

The

The Article againſt *Margaret Marring* was:

That ſhe had refuſed to come to Church; that ſhe had not come to the Pariſh-Church for the ſpace of one Year, neither did ſhe mean to come any more unto the ſame in thoſe Idolatrous dayes.

Articles exhibited againſt *R. Luſſe*, Martyr.

1. *For refuſing to call the Lord's Supper by the Name of the Sacrament of the Altar.*

2. *For denying Purgatory, Prayers and Alms; and ſaying, they did not profit the dead Bodies.*

3. *For holding, that Images are not to be ſuffered in the Church; and that all that kneel to Images are Idolators.*

4. *That they which were burned of late for denying theſe Things, are God's Servants and Martyrs.*

5. *For denying the Church of* Rome *to be Univerſal.*

Articles againſt other Martyrs.

Henry Crimſes *for marrying his Wife on* Palm-Sunday *in* Lent, *was puniſhed*, as ſome are now.

Alſo, that they would not follow the Croſs, or confeſs to a Prieſt.

Alſo, that they did not believe the Pope to be the Supream Head of the Church.

Alſo, that they did not believe that Bread, Water, Aſhes and Palms were holy Ceremonies in the Papiſts *Church.*

Alſo, the Martyrs confeſſed, that the Popiſh *Maſs was Blaſphemy.*

Some of the *Papists* Canons or Decrees, which the Martyrs ſuffered for, and which thoſe called Church-Wardens and Prieſts were by the Command of the Biſhops, to make Inquiery into, in their ſeveral Pariſhes.

1. *Whether they ſee the Font be comely kept, and have Holy-water alwayes ready for Children to be Chriſtned.*

2. *Whether the Prieſts do go decently in their Apparel, and have their Crowns and Beards ſhaven*

3. *Whether they do keep the Names of their God-fathers and God-mothers.*

4. *Whether they refrain to come to Church to hear Divine Service on Sundays and Holy-days.*

5. *Whether the Church be adorned and garniſhed with Ornaments, and whether they have a Rood in it, with* Mary *and* John, *and an Image of the Pattern of the ſame Church.*

6. *Whether they do not keep Faſting in Ember-days.*

7. *Whether the Sacrament be carried with a Candle to the Sick, with a little Bell.*

8. *Whether any Candle or Lamp do burn before the Sacrament.*

9. *Whether Infants and Children are brought to be Biſhopt.*

10. *Whether any do labour on Holy-days.*

11. *Whether any do contemn the Authority of the Pope and Sea of* Rome. All theſe are contrary to Scriptures.

Articles

Articles objected against Doctor *Ferrer*, Biſhop of St *David's*.

1. *That he ploughed a Paſture of Ten days Work in* Lent, 1549.

2. *That he had thirty two Ploughs in one day, and the Prieſt bid it in the Church.*

Here followeth ſome of the Church-Wardens Account of *Waltham-Abbey* in Queen *Mary*'s time, taken out of *Fox*'s *Acts & Monuments*, p. 1474.

Imprimis, *For a Stock of Braſs for the Holy-Water*, 7 s.

Item, *For a Cloth for the Sacrament*, 7. s. 8 d.

Item, *For* Mary *and* John *that ſtand in the Rood-Loft*, 1. l —— 8. d.

Item, *For the Prieſts white Garment down to his feet, and a Girdle about his middle.* Theſe are more like unto Players, than Miniſters of the Goſpel.

Item, *For watching the Graves & Sepulchers*, 8. d.

Item, *For a Veſſel to put the conſecrated Oyl in, uſed in their Baptiſm, Confirmation and Extream Unction*, 3. s.—— 4. d. There were never ſuch Things found among the Apoſtles.

CHAP. XXXI.

The Doctrines of Christ *and* Anti-christ *DISTINGUISHED.*

CHRIST fought against Satan with God's Word.

Anti-christ fights against his Enemies with the Temporal Sword.

Christ chuseth the Poor, Meek and Simple.

Anti-christ chuseth none but the subtile & crafty.

Christ compels no man against his Will to believe his Gospel.

Anti-christ with his Suspensions, Excommunications, Apprehensions, Persecutions, Fire, Faggot, Sword, Halter, enforces men to receive his deviliſh Decrees and triffling Traditions.

Christ says, *he is the Head of the Church*, and says, *Give* Cæsar *his Due.*

Anti-christ says, he is the Head of the Church, over all Kings, Princes and Emperors, and they must all obey him.

Christ, by his holy Apostles, calls Marriage honourable, and the Bed Undefiled; yea, among all men, none excepted.

Anti-christ calls the Marriage of his Bishops, Priests, and himself, filthy, fleshly and unclean Living;

ving; *yet Pope* Innocent *the third had three Bastards,* Anno 1493.

Christ teacheth, that we should not Swear at all, but that we should use in all our Communications; *Yea, Yea,* and *Nay, Nay,* and saith, *whatsoever is more comes of Evil.*

Anti-christ teacheth, that if any man will receive any Office under us, he shall be sworn that he will be true and faithful to us; if any man will have any thing to do in his Court, he must first of all Swear by God, and by the holy Gospel, that this or that is True; and again, that he shall truly and faithfully answer to all such things as are required of him, *Cap. signif. Christi de Elect.* See Becon's *Works,* Fol. 402.

Christ said, that *no man can come unto him* (that is to say, to believe in him) *except his holy Father by his holy Spirit draw him.*

Anti-christ saith, if any will not believe, Fire, Faggot, Sword and Prison shall make them believe.

Christ saith, *Blessed are the Peace-makers.*

Anti-christ saith, Blessed are they that fight, and go together by the Ears, to defend the Pope, & hold up the Pope, & break Oaths to destroy Subjects and Princes, to hold the Pope up; for they shall be called the Children of the Mother Church of *Rome.*

Christ saith, *My Kingdom is not of this World.*

Anti-christ will have a Triple Crown upon his Head, and treads upon the Necks of Emperors, and lets Kings run like Laques by his Horse side.

The Brethren of the Lord had Wives; & so had the Apostles, and *Peter*. and did not put away their Wives; and *Peter's* Wife continued with him to his dying Day, and went with him to his Execution, and he exhorted her, and said, *Oh my Wife, remember the Lord.*

But the Pope, who says, he is *Peter's* Successor, denyes Marriage, and calls it a filthy thing & fleshly thing for the Clergy to marry, and makes Laws against *Marriage*, which is the Doctrine of Devils.

Christ and his Ministers took the Supper in their common daily Apparel.

Anti-christ has made a Law, that they must have Garments like Players, a Tippet, a white Coat, and a black Coat, and decked with gorgeous Furniture, and great Pomp, wonderfully setting out his Merchandize, to sell his Massmongers his stuff.

The Church of Christ honoureth God in Spirit and Truth.

The Synagogue of Satan honoureth their God with their Surplice, Copes, Vestments, Bells, Organs, Censers, Candles, Candle-sticks, Fire, Palms, Ashes, Bread, Water, Oyl, Cream, building of Monasteries and Chantries. *See* Becon's *Preface.*

Christ breathed upon his Disciples, and gave them the holy Ghost.

Anti-christ breatheth the Spirit of Satan into his Priests, that they should be known to be his Priests, by their long Gowns, horned Caps and flaring Tippets; and he breaths into his Font, and upon his Wine when it is frozen.

Christ

Christ sent forth his Disciples to preach the Gospel to all Nations.

Anti-christ sends forth his Disciples to be Massmongers, Soul-carriers, Purgatory-rakers, God and Christ-makers of Bread and Wine, and Conjurers of Water, Bread and Fire, and to gather the Tenths of all Estates to himself.

Christ in all his Adversities fled to Prayer.

Anti christ in his Troubles flies to his Armour.

Christ fought against Satan with God's Word.

Anti-christ fights against his Adversaries with a Temporal Sword.

Christ by no means cou'd abide that his Disciples should strive for Supremacy.

Anti-christ challenges Supremacy, not only over the Clergy, but also over Kings and Emperors, yea, over the whole World.

Christ appointeth no certain Dayes or Times of Fasting, and that they should not eat flesh on them, but leaves People to their Freedom in such things.

Anti-christ prescribeth certain dayes to be fasted on, and not to eat flesh on, as the time of *Advent*, *Lent*, *Ember-days*, *Saints Evenings*, *&c.*

Christ in his Doctrine taught, *That whosoever believed in him should have Everlasting Life; as it is written, he that believeth on the Son of God hath Everlasting Life; but he that believeth not shall not see Life, but the Wrath of God abideth on him.* And he said, *I am the Resurrection and the Life; he that believeth on me, though he were dead yet shall he live,*

and whoſoever liveth and believeth in me, he ſhall never ſee Death. And *Paul* ſaid, *I am now ready to be offered, and the Time of my departing is at hand: I have fought a good Fight, I have finiſhed my Courſe, I have kept the Faith; from henceforth there is laid up for me a Crown of Righteouſneſs; and I know, and I am ſure* (ſaid he) *that he in whom I have truſted is able to keep me till that day.*

Anti-chriſt ſaith, No man in this World can be wholly free from Sin, nor certain and ſure of his Salvation, and therefore he ought to doubt and ſtand in fear, whether he ſhall be ſaved or not.

CHAP. XXXII.

A DISCOURSE betwixt a Quaker *and a* Papiſt.

QUAKER, Why did you forſake your Religion in Queen *Elizabeth*'s Days, ſeeing you had burned to Aſhes, and perſecuted to Death the Martyrs, for not joyning to your Religion in Q. *Mary*'s Time; and in Q. *Elizabeth*'s Time the moſt of your Prieſts and People turned to Q. *Elizabeth*.

Papiſt, *Why, our Maſs-Book was but turned into* Engliſh, *which was in* Latine *before, and now we hear it in* Engliſh; *only there is Purgatory, and praying to Saints and Angels, and ſome few odd Things left*

left out, and Sacrament and Altar: But Tythes and Organs, and moſt of our Old Ceremonies are held up ſtill, which we firſt decreed; and our Prieſts in the dayes of Q. Mary *might not marry; and if there was One Hundred or Two Hundred a Year belonging to him, he was to have but Forty Pound a Year of it, and the reſt went to maintain the Poor; and the Pope's Revenue was the* Peter's Pence, *that is Smoak-penny; and when the Prieſts turned to Q.* Elizabeth, *then they might marry, and had all the Tythes, and Smoak-penny too, and the Poor were from that Time turned to a Seſſions Buſineſs.*

Quaker, What, had the Pope a Penny for every Chimney in *England* that ſmoaked?

Papiſt, *Yes.*

Quaker, Then there was never a Free-holder, but all were the Pope's Tenants; ſure this Time the Smoak and Darkneſs went over all.

Papiſt, *Your Scripture is a falſe Scripture, which you have minced and clipt; for in our Scripture it ſaid, All the Fathers and the Patriarchs went down into Purgatory, and there they lay all in Purgatory till Chriſt came; and he went into Purgatory, and was three Days and three Nights in Purgatory; and when Chriſt went into Purgatory, the Devil ſaid,* What doſt thou come hither for, to break open our ſtrong Holds? *and when Chriſt came out of Purgatory, he brought all the Fathers and the Patriarchs out of Purgatory with him.*

Quaker, This is neither in your Scripture nor our

our Scripture; for I think I have read your Scripture more then thou haſt done; I know your Scripture, there is no ſuch Thing in it, as that the Patriarchs went into Purgatory, nor the Fathers, nor Chriſt; ſo it is a Whimſie and a Phantaſie of your own Brain; and as for Chriſt's being crucified, and lying three Dayes and three Nights in the Heart of the Earth, the Scripture doth not call it a Purgatory; and when Chriſt was crucified, there were two Thieves crucified, and one of the Thieves reviled Chriſt, when he ſaw the chief Prieſts and the *Phariſees* revile him; and the other Thief reproved him, ſaying, *Why doſt thou do ſo, ſeeing thou art in the like Condition? for this Man* (meaning Chriſt) *hath done nothing worthy of Death, but we ſuffer for our Deſerts*; and therefore he deſired Chriſt to remember him when he came into his Kingdom; ſaith Chriſt, *This Day ſhalt thou be with me in Paradiſe*; mark, the ſame Day that he ſuffered; and what, *Papiſts*, is Paradiſe become a Purgatory with you? And ſo how could he be three Dayes and three Nights in Purgatory, when he ſaid, *that Day he ſhould be in Paradiſe?*

Quaker, What Religion art thou?

Papiſt, *A* Catholick.

Quaker, *Catholick* ſignifies Univerſal.

Papiſt, *Yes, it doth.*

Quaker, I deny you *Papiſts* to be *Catholick* in the Univerſal Power of God; and I deny you *Papiſts*

piſts to be in the *Catholick* Faith, which works by Love, to love one another, and Enemies, which is the Faith of the Son of God, and the Apoſtles: And I deny you *Papiſts* to be in a *Catholick* Wiſdom, that is pure from above, but in an Earthly, Sensual, Deviliſh, below; and I deny you Papiſts to be in the *Catholick* Fellowſhip and Unity in the Spirit of God, the Fruits of which is Love; and I deny you Papiſts to be in the *Catholick* Church, which is the Pillar and Ground of Truth, but of the Whore and Beaſt that drunk the Blood of the Martyrs and Saints: I deny all your Popes, Miniſters and Biſhops to be made by the *Catholick* Univerſal Power, as the Prophets and Apoſtles were made; and I know you to be out of the *Catholick* Univerſal Spirit and Power, and Life of Chriſt, the Prophets and the Apoſtles.

Papiſt, *What Religion are you* Quakers of?

Quaker, We are of the Religion the Apoſtles were of, which was before you *Papiſts* were.

Papiſt, *I deny that; for you do not own a Viſible Head to be your Church.*

Quaker, Prove a Viſible Head.

Papiſt, *Chriſt ſayes to* Peter, Upon this Rock will I build my Church (*and this was* Peter, *a Viſible Head*) and the Gates of Hell ſhall not prevail againſt it.

Quaker What, will Chriſt build his Church upon *Peter*, a Viſible Man of Fleſh and Blood?

Papiſt, *Yes; how could it a be a Viſible Head elſe?*

and

and there hath been a Viſible Head ever ſince Peter, *which to him was given the Keyes, and he was Head of all the Apoſtles; and ſo the Popes ſate in* Peter's *Chair ever ſince, and are Infallible, and cannot Err; and the Gates of Hell ſhall not prevail againſt this Church.*

Quaker. Chriſt ſayes to his Diſciples, *Who do Men ſay that I am?* his Diſciples ſaid, *Some ſay thou art* Elias, *one of the Prophets, and ſome ſay, thou art* John Baptiſt *riſen from the Dead:* Chriſt ſaid, *But whom do you ſay that I am;* Peter *ſaid, thou art the Chriſt, the Son of the living God; Chriſt ſaid to him, Thou art* Peter, *Fleſh and Blood hath not revealed this unto thee, but my Father which is in Heaven;* ſignifying that Fleſh and Blood may reveal, but Fleſh and Blood had not revealed that unto *Peter*, but his Father which was in Heaven. So the Church was not built upon *Peter*, as a viſible Man, nor Fleſh and Blood, but upon that which is revealed; and what was the Revelation to *Peter*, but Chriſt the Son of the living God, who deſtroyes the Devil and his Works? and upon this his Church is built, who is the Foundation of the Prophets and Apoſtles.

The next Pope after *Paul*, the *Papiſts* ſay was *Clement*, that is falſe, for *Paul* commends *Linus*.

The next thing is, thou ſayeſt, *the Popes are Infallible, and cannot err, and never erred ſince* Peter.

Three hundred Years after Chriſt, the Biſhop of *Rome* denyed Chriſt, and ſacrificed to *Heatheniſh* Gods;

Gods; whether was this an Error, yea, or no? and then they made a Noiſe in *French* and *Latine*, and did conclude that the Biſhop of *Rome* did err.

And it was ſix hundred Years after Chriſt, before *Boniface* the third got up to be firſt Univerſal Biſhop, who was ſet up by *Phocas* the Murderer; for all the Churches before had been ruled by Councils.

Papiſt, *Thoſe Councils were gathered by Popes.*

Quaker, The Councils were gathered, ſome by the *Chriſtian* Emperors; Were them Emperors Popes? Doeſt thou believe the Chronicles ſix hundred Years after Chriſt?

Papiſt, *I do; then there was no Univerſal Biſhop, untill Six Hundred Years after Chriſt.*

Quaker, And one Council was gathered by the Empreſs; and was ſhe a Pope? Nay, this was before the Univerſal Pope was; and Chriſt ſaid to the Apoſtles, That *the* Gentiles *exerciſe Lordſhip one over another, but it ſhould not be ſo amongſt them for they are all Brethren*; and the *Gentiles* were called *Gracious Lords*, which Title the Biſhop of *Rome*, and other Biſhops had from the *Heathen*, and not from the Apoſtles; for they were not to be called of Men *Maſter*.

And ſo *Peter* was not ſet over the reſt of the Apoſtles, as Head over them; and what was ſaid to *Peter* concerning having the Keyes, and Binding and Looſing, was ſaid to the reſt of the Apoſtles, as you may read in Scripture.

And

And as concerning the Church, that the Gates of Hell shall not prevail against the Church of the *Papists*: When *Phocas* got up to be the Emperor, did not the Emperor lose most parts of his Empire, and the Pope most part of *Turky*, and *Ægypt*, and *Jerusalem*, and the Land of *Canaan?* Has he not lost *England*, *Ireland* and *Scotland*, and part of *Germany*, *Holland*, *Denmark* and *Sweden?* and yet the old Man, the Pope, tells people, That the Gates of Hell shall not prevail against his Church; let him look about him, and see what he has left, and what he would have had left, if he had not set up his INQUISITIONS to torture *Christians* in the Time of the Council of *Trent*: And when that the Princes of *Germany*, in the Time of *Luther*, when they desired, that for every Trifling Business they might not be summoned down to *Rome*; was it not the Pope's Answer, *If it should be so, their* COURTS *would be made of no* AUTHORITY, *but would go down?*

And did not the *German* Princes desire, that the Concubinary Priests might marry; for though by the Law they had Concubines, yet they defiled other men Wives? And did not the Pope say, *If I should suffer the Priests to Marry, then they would not go whither I would have them but would sit down with their Wives?* And when the *German* Princes, & others, desired a Free General Council, such a Council as was in the time of *Constantine* [Mark,

that

that was before the Pope was three hundred years: See Council of *Trent*, pag. 2.] did not the Pope chuſe a Council of his own Legates and People, contrary to the Mind of the *Germans*, and others? And then did not many of them fall from the Pope, and many in *France*, who got the Victory over the Pope? And yet he ſays, The GATES OF HELL ſhall not prevail againſt the Church. *Conſider people, ſee what he hath left.*

And after the Pope got up, and had loſt moſt of *Chriſtendom*, and the Emperor had loſt moſt of his Empire; for the Emperors Seat was at *Conſtantinople* before the *Turk* got up, which was after the Pope; and then after a time the Emperors came to be thruſt up into *Germany*, and called the Emperors of *Germany*. So here, ſee whether the Pope is not he that *loveth & maketh a Lye*, Rev. 22.

Papiſt, *You ſpeak as if you could tell our Principles; if you know them, what are our Principles?*

Quaker, I will tell thee, I will begin with one: There was a Woman in *Kent*, one of your Religion, and by her Wiſdom and Books, ſhe had brought many into your Way; and upon a Time it pleaſed the Lord to convince this Woman, to ſee your Way was falſe, and Chriſt was to be her Way, her Teacher and Salvation; and ſo ſhe went and declared this among the Papiſts: and upon a Time, a Taylor that ſhe had brought to be a Papiſt, came to work at her Houſe, and ſhe declared to him, how Chriſt was her Way, her Teacher and Salvation; and

and he got betwixt her and the Door, and drew his Knife at her: It was asked her, *Why he did draw his Knife?* She ſaid, he would have ſtabbed me: *Why would he have ſtabbed thee?* Why, it is their Principle: *What! is it their Principle to Stab people?* Yes (ſaid ſhe) if they turn away from their Religion. And the Woman ſaid, put up thy Knife, I know thy Principles.

Papiſt, *What! do you declare this abroad?*

Quaker, It is declared abroad, and the Woman ſince dyed in the Belief of the Truth of God, and forſook your Way: And ſo the *Papiſt* went away, and never denyed but that it was his principle.

Papiſt, *The* Papiſts *ſay, the* Quakers *are Anti-chriſts and falſe Prophets.*

Quaker, Why are they Anti-chriſts and falſe Prophets?

Papiſt, *Becauſe they ſay they do propheſie, and ſay, Chriſt is in you, &c.*

Quaker, Then thou mayſt ſay, the Apoſtles were falſe Prophets, which ſhews thy Ignorance; for they ſaid, *Chriſt is in you, except you be Reprobates: And we preach Chriſt in you. And I will pour out of my Spirit upon all fleſh, and my Sons and my Daughters ſhall propheſie.* Read *Corinthians*, *Colloſſians*, and the *Acts of the Apoſtles.*

CHAP.

CHAP. XXXIII.

A few Queſtions *to the* Roman-Catholicks.

WAS it not a Thouſand Years after Chriſt before your Tenet of *Tranſubſtantiation* crept in? Did not *Elfricus* Arch-Biſhop of *Canterbury*, about that time write to *Wolfſtan* Arch-Biſhop of *York* (ſo called) and ſaid, *The* Houſel *or* Eucharift *is not the Body Chriſt ſuffered in?* And did not the ſaid *Elfricus* about the ſame time tranſlate a Sermon out of the *Latine* into the *Saxon* Tongue, that uſed to be preached among the Old *Papiſts* on *Eaſter-Day* (ſo called) which ſaid, *Some Things be ſpoken of Chriſt by* Signification, and *that Chriſt is called Bread by* Signification? See *Elfricus*'s Epiſtle in *Worceſter* Library, compared with a Book in the *Saxon* Tongue at *Exceſter*. And yet the *Roman-Catholicks* have burned many becauſe they ſaid, *The* Bread *was but a* Signification, *and not the Body Chriſt ſuffered in* (which declares you to be the Falſe Church, that drinks the Blood of the Saints) And was not *Elfricus* an Eminent Father (ſo called) in your Church? So don't you ſee your *Goliah*'s Head cut off with his own Sword?

And why do you not carry about a Door or a Vane, and call it *Chriſt*, as well as you call Bread

Chriſt, ſeeing he call'd himſelf a *Door* and a *Vine*? if you ſay, he call'd himſelf a Door and a Vine by *Signification*; ſo your Father *Elfricus* ſaid, *He was called* Bread *by* Signification; ſo that you have as much Rule for the one as for the other.

Was not the *Lateran* Counſel at *Rome* under Pope *Innocent* the Third, *Anno* 1216. the firſt time this Tenet of *Tranſubſtantiation* was obtruded or received in the *Greek* or *Latine* Church, &c. Univerſally? After which time, was it not the tricks of the *Roman Catholicks* to burn and obliterate what Books and Epiſtles they could find made againſt it? Did not *Polidore Virgil* obtain Licence of the King, to ſearch all Liberaries, and burnt what he underſtood made againſt the ſaid Tenet? But not well underſtanding the *Saxon* Tongue, ſeveral eſcaped his hands, as that Book before-mentioned of *Elfricus*'s at *Exceſter*.

AND you *Papiſts*, that ſay, *There hath been a Head of the Church, and therefore the Pope muſt be Head of the Church*; *for* Aaron *was Head, and* Moſes *was Head.* To which I ſay, *Moſes* was a married man, and *Aaron* was a married man, and *Eleazer*, and *Ithamer*; and *Aaron* was a Prieſt, and *Eleazer*; and *Eli* the Prieſt was a married man, & *Samuel* was a Prieſt and was a married man, and had Sons, 1 *Sam.* 8. And by the Law of God the Prieſts were to Marry, as you may read in the

Books

Books of *Moſes*: But your Pope, whom ye ſay is Head of the Church, makes a Law contrary to Law and Goſpel, *That Prieſts muſt not marry, and Popes muſt not marry*; but the Popes have Baſtards, and by the Law the Prieſts may have Concubines; and this is contrary to the Law, to have Baſtards, and contrary to the Goſpel to have Concubines; for every Man muſt have his own Wife.

And you Popes and *Papiſts*, who ſay, *That you brought over the Bible firſt into* England, *and you preſerved the Bible*; think you not that all People ſee you in this? For you have been them that have kept the Bible from People in an unknown Tongue; and though all profeſs to be Believers in Chriſt, yet they muſt not have the Scriptures in their own Language; in this you are contrary to the Apoſtles, ſhewing you are degenerate from them, who judged them that ſpoke in an unknown Tongue: And *Chriſtianity* was planted many Hundred Years in *England*, by *Joſeph* of *Aramathea*, before *Auſtin* the Monk brought over his triffling Traditions and Ceremonies.

And whereas you *Papiſts* call ſome *Lay-People*, and ſome *Spiritual*, which was not the Way of the Apoſtles to do ſo; and ſuch that be under ſome Oaths, Vows, or Orders, or have the Natural Languages, which began at *Babel*, theſe you call *Spiritual*, which be in Swearing, Vowing, and Natural Languages; and others that be not in theſe things, you call *Lay-People*: Judge People

of the *Papiſts* Diſtinctions, which is contrary to the Apoſtles; and do not you think that *Pilate*, that ſet *Hebrew*, *Greek* and *Latine* atop of Chriſt, when he Crucified him, would not have made the Pope a fine Spiritual Man? For doth not the Pope crucifie Chriſt afreſh? Has he not put him to open Shame, and perſecuted Chriſt in his Members, and ſet his Spiritual Mens Tongues over him, to watch his Sepulchre from Chriſt ariſing, with all his Guards and Inquiſitions? And is it not ſaid in the *Revelations*, *The Beaſt hath Power over the Tongues, and the Whore ſhe ſits upon the Tongues, which are Waters*? So here all may ſee your Spiritual Men are Waters, and the Whore and the Beaſt have Power over your Spiritual Function; and doth not the Apoſtle ſay, *Tongues muſt ceaſe*? then your Spiritual Men muſt ceaſe, and none but the Lay-People will remain: And none but ſuch as they of your Spiritual Function, as you call it, muſt meddle with Divine Things; and all the reſt, that be not of your Orders, ye call Lay-People, and ſuch muſt not meddle with thoſe Things which you call Divine; which indeed are nothing but your own Inventions, and Traditions, and pelting Ceremonies, which you have not from the Apoſtles, as your Canons manifeſt; but in this your Ignorance is ſeen of the mind of God, Chriſt and the Scriptures; ſo *Jacob*, *Moſes* and *David* were Keepers of Sheep, and *Amos* an Herds-man, and *Eliſha* a Plough-man, and *Peter*, *John* and *Andrew* Fiſhermen,

men, and *Luke* a Phyſician, *Matthew* a Tole-gatherer, *Paul* a Tent-maker; were not all theſe lookt on as Lay-People by the Prieſts of their Ages? And would not they all be lookt on as Lay-People by you, had they been in your Age, becauſe they were not bred up in your Schools, which you have ſet up, and there made your Spiritual Men ſince the Apoſtles Dayes, who are made of Man, and by Man, and not of God or Chriſt, nor by him nor of him? would not you have burnt theſe Trades-men to Aſhes, if they had been in your Dayes?

Were not the Univerſities firſt ſet up by the *Roman* Emperor, when he conquered this Nation of *England*, to learn Philoſophy, where he brought the People to learn the Laws and Manners of the *Roman Heathen*? And then after he did turn to make them Prieſts, and ſerve Seven Years Time, like an Apprentiſe Lad, and ſo become a Company, like other Companies of Tradsmen. Did not the *Papiſts* make their Jeſuits and Prieſts there? And do not the *Proteſtants* ſtill make their Prieſts there? Is it not the Philoſophy that was ſet up there by the *Roman* Emperor, the *Heathen*? Whether or no did not the *Heathen Romans* there teach the *Grammar*, the *Logick*, and moſt of the ſeven Arts, except it be the patcht up Divinity?

The Croſs of Chriſt it is the Power of God; this was the Croſs in the Primitive Times, and was

for about three Hundred Years after Chriſt; and then after came up the Wooden, Stone and Iron Croſs, and then the true Church went into the Wilderneſs, which was perſecuted by the Dragon, and the Woman was fed of God a Time, and Times, and half a Time: a Time, a Year; Two Times, Two Years; Half a Time, Half a Year; one Thouſand two Hundred and Threeſcore Dayes; then the Prophets propheſied in Sack-cloth and Aſhes, which is a mournful State, one Thouſand two Hundred and ſixty Dayes, the Dragon having given his Power to the Beaſt, and he perſecuted the Saints; & Power was given unto him over all Kindreds, Tongues and Peoples, and all that dwelt upon the Earth ſhould worſhip him; and the Whore and falſe Church got on the Beaſt, which had got two Horns like a Lamb, and he ſhould continue forty two Moneths, which is one Thouſand two Hundred and ſixty Dayes: Then came up the Wood and the Stone Church, when the true Church was fled into the Wilderneſs, which wore the fine Linnen, going in White, which is the Righteouſneſs of Chriſt, and the Righteouſneſs of the Saints; then the falſe Church ſet up the Surplices, as you may read what Pope he was; and alſo you may ſee how the *Popes* and *Papiſts*, who ſay, they are Infallible, and cannot Err, how they contradicted one another, and killed one another; and many Things might be mentioned which are out of the Bounds of Civility and Modeſty

deſty to mention, which might be inſtanced out of Records of them; but here you may read how all theſe things came up by the *Papiſts* and others, and never ſet up by Chriſt and his Apoſtles, as you may read in the Scriptures of the New Teſtament. Theſe things which have been decreed by the Popes, were not decreed by Chriſt and his Apoſtles, which they have perſecuted People for not obſerving; Chriſt and the Apoſtles perſecuted none for not obſerving that which they commanded; where is plainly ſeen that the *Popiſh* Church is a Schiſm rent from the true Church in the Apoſtles Dayes, and to be out of the Power and Spirit of Chriſt, and the Apoſtles, and their Faith; and ſo their Sacrifices are not like *Abel's*, but *Cain's*, which God has no reſpect to; and ſo with the Life, Spirit and Power the Apoſtles were in, they are ſeen over, and comprehended, Glory to the Lord God forever, whoſe Righteouſneſs and Glory ſhines and ſpreads over all; Glory be to God, bleſſed forever, who is over all, King of Saints, the Beginning of all, the Creator of all, whoſe Omnipotent Power is ſeen by ſuch that are on the Rock of Ages, who was the Firſt and the Laſt, Beginning and Ending, who hath revealed the Knowledge of the Father to them, who is the Lyon of the Tribe of *Judah*, which ſlayes with the Sword, and kills with the Sword, the Words of his Mouth; and the Lamb ſhall have the Victory, who deſtroyes the Beaſt, the Dragon, the falſe Church,

the Devil and his Works, who Reigns, whoſe right it is.

Ninus, the Son of *Belus*, the third King of *Babylon*, he ſet up his Fathers Image, and proclaimed free Pardon to all Offenders, if they would fall down and worſhip it, which they did; and after that many ſimple People in plain Devotion did the like: This *Ninus* was the firſt that began this groſs Idolatry; he began to Reign in the Year of the World 1906. and before Chriſt 2056. he built *Niniveh*, and after he was ſlain.

And by *Ninus* his ill Preſident other Princes ſet up their Fathers Images, and cauſed People to commit Idolatry with them; and the Devil, in his willingneſs to procure Man unto Wickedneſs, would oftentimes give Anſwer by theſe Idols; and therefore came the Name of *Bell*, *Baal*, *Bell-Phigor* and *Beelzebub*. Read *Jerom*, *Auſtin*, *Euſebius*, *Pliny* and *Beriſus*.

From *Heber* came the *Jews*, which are called *Hebrews*, after his Name; at the Diviſion or Confuſion of Languages the *Hebrew* Tongue remained only in his Houſe; in this Time the *Hebrew* Speech was called *Human*, or Mans Speech, becauſe all Men ſpoke the ſame, *John Stow's* General Chronology, p. 15.

CHAP.

CHAP. XXXIV.

The Manner of the mercileſs Inquiſitors Tormenting ſuch as are brought into the Popiſh *Inquiſition in* Spain.

WHEN they purpoſe to Tortue any one, the Goaler is commanded to bring forth his Priſoner into the accuſtomed place, where it is to be given, which place is under the Earth, and very obſcure, then going thorow many turnings, and thorow ſundry Doors, ſo as the Horrible Cryes of thoſe who are there tortured can in no wiſe be heard; there is a Seat prepared for the Inquiſitors on high, with a Regiſter alſo, to behold their Tragical Act; the Torches being lighted, thoſe who are to Act their Parts in this woful Tragidy are brought in, the Tormentor who attends their coming is covered all over with a black Garment, cloſe to his Body, and on his Head a black Hood, which hides his Face from being ſeen, having only two or three holes made therein for himſelf to ſee and to breath at; and all this is to Terrifie the more the poor patient, who beholdeth as as it were a grim Devil ready to Torment him; theſe Fathers being ſet upon their Seat, begin again to charge the Priſoner voluntarily to confeſs the

the Truth; which if he refuſe to do, and if it then happen, that an Arm, or any other Member of his Body be broken, or that they die on the Torture (for that is all the Favour he hath ſhewed him) they made it his own Fault and none of theirs; after they have uſed all the terrible Threats that can be, they cauſe him or her to be ſtripped ſtark naked, whether Man, Woman or Maid, though they be never ſo modeſt and baſhful; many having fallen into their bloody Fingers thus to have their Nakedneſs diſcovered in the ſight of others, was more grievous than all their Torments beſides, which they endured, laying aſide then all Humanity in unclothing them: They put upon them linning Bretches, as if their ſecret parts were better and more honeſtly covered with Bretches than with Shirt or Smock, or as if the Torments they meant to put them to would not pierce deep enough, as well in the one as in the other; with ſuch Shameleſs Spectacles the chaſte Inquiſitors fed their Ages, and with ſuch cruel Luſts ſatisfied their infamous and deteſtable Virginity.

The Man or Woman ſtanding naked, then only covered with little Bretches, they beckon to the Tormentor (who is well acquainted with their ſecret ſign and watch-word, and can readily diſcern what Torments the holy Fathers would have them put to) to teach them the Faith of the *Roman* Church.

Then ſtanding thus naked, they exhort them once again

again to tell the Truth. If the Patient be to endure the Cord, they tye his hands behind his back, pulling him up Eight or Ten times, according to the number of Twitches limited by the Inquiſitors to the Tormentor, that ſo nothing may be done there without Order; at the firſt encounter are reckoned up to him all his Articles, and then, beſides binding his hands, they tye his Thumbs together with a ſmall Cord, then they tye his Hands and Thumbs unto a greater Cord, hoiſting him up by a Pulley very high, which done, they put upon his Legs heavy Bolts, if he have not them on before, to which are yet added for the firſt pull, an Iron weight of twenty five pounds, which is hanged to thoſe Bolts between his Feet; being thus arrayed the Tormentor draws him up on high, the Regiſter and Inquiſitor mixing therewith their former Exhortations, *Confeſs:* When he comes to touch the Pulley with his Head, they urge him yet then to confeſs; if he obey, they preſently let him down; if not, then they let him hang in this Condition until he have anſwered their demand. Now, after he hath hung thus without making any Confeſſion, they let him down to redouble on his feet the former weight, and then pulling him up again, threatning him, *to hang there till he dye, if he declare not to them what they ask of him*, commanding the Tormentor to let him hang a long while, that through the Heavineſs of the Weight, which hangs at his Feet, all his Members and Joynts are

ſtretched

ſtretched out beyond meaſure; when the Patient, through the extremity of Torment, which he endures, cryes out, they in like ſort cry as loud as they can, that he ſhould now confeſs what he knows, if not, then they let him fall; for when they perceive he continues conſtant, then they command the Officer to let go the Cord, which is as ſoon done as ſpoken, yet not wholly and altogether to the mid way, but a certain ſtop which hinders his falling to the Ground, by reaſon whereof he receives ſuch a ſuddain check, his Body is pitifully and miſerably ſtretched.

But yet this ſufficeth not, for then if through their importunity he will confeſs nothing, they augment the weight the third time, and if the poor Creature, in regard of his Intollerable pain, call upon the Lord to help him, and deſire to be let down, then they Scoff and Mock at him, preſſing him to confeſs, telling him, *that is not all*, threatning him by the *Strappado*, as before. This *Helliſh Torture* beginneth at Nine, and laſteth till One a Clock; and when they pleaſe to make an end, they ask the Tormentor, if he have the other Engines ready; and at their going, all the comfort they give their Diſſolute Patient, is thus, *This ſhall ſuffice*, ſay thy, *for this time, but look between this and to morrow, thou adviſeſt thy ſelf well, what thou oughteſt to confeſs, otherwiſe, thou art like to Dye under Torture; nor think to eſcape by what thou haſt endured, for that is but a Bed of Roſes in*

regard

regard of the Torment which is to come: They being gone, his Cloathes are put on, and if he be not able to go, he is carried again unto Priſon; a few days after they ſend for him again, renewing their Threats, *That if he will not reveal thoſe that are of his Opinion, he muſt prepare himſelf for the Torture*, wherein if he any way Miſcarry, or Death follows, the Fault ſhall be his, and not theirs; if he continue unmoveable in his Mind, they cauſe the Goaler to bring him to the place of Torture, and there they ſitting in their Tribunal, command him to be ſtripped naked, and then tormented after the ſame manner as is before related; beſides, as an addition thereunto, they tye his Thighes and Hamſtrings together with a ſmall Cord, forcing the ſame with pieces of Wood, ſo that the Cord do eat into his very Fleſh, in which extremity they leave him for three or four Hours, plying him the whilſt with infinite Threats and Deriſions, which is all the comfort that they miniſter unto him in this his moſt miſerable Condition.

Thus in ſhort the Reader hath an Account of the cruel Inquiſition of theſe pretended Chriſtians in Spain. *Now I ſhall proceed to give a further Account of ſome that ſuffered under theſe* Papiſts *cruelty in divers parts of* France *and* Flanders.

A Woman of *Tours* (whoſe Husband the *Papiſts* had not long before drowned) having an Infant ſucking at her Breaſt, about ſeven weeks old, and a Daughter

Daughter about ſixteen Years old, who was very beautiful; this Woman accompanied with her Children, they haled to the River ſide, where kneeling down ſhe prayed to the Lord, the Child ſucking at her Breſt; then ſhe ſhifted her Child in the Sun, and laid it upon the Graſs, commending it to God; in the mean while this Helliſh Crew uſed many words to turn the young Maid from her Religion: The Mother being ready to be plunged into the Water, exhorted her Daughter to perſiſt in the Truth; the Daughter beholding their Out-rage, cryed out in theſe words, *I will* (ſaid he) *live and dye with my Mother, whom I know to be a Vertuous Woman; as for your Threats and Promiſes, I regard them not, do with me what you pleaſe:* The Mother was not yet dead when theſe mercileſs Wretches threw in the Daughter alſo, and ſo they yielded up their Souls together, as Witneſſes againſt the *Papiſts* Cruelty; the Infant was taken up by a Souldier, who having kept it a Day and a Night, laid it in a Steeple-houſe porch, whence being taken and given to a Nurſe to keep, it would never take the Breſt after, but within two dayes it died.

In the ſame City ſuffered one *Glee* an honourable Woman, and conſtant to her Profeſſion, and when news was brought her, that ſhe was condemned to be hang'd, ſhe received it with joy, being conducted with the reſt of the Priſoners about the ſecond hour in the afternoon towards the place of Execution

ecution, they would have put a lighted Torch into her Hand, and have had her to acknowledge ſhe had offended God and the King. *Away, away with it,* ſaid ſhe, *I have neither offended God nor the King, I need no ſuch light to help me ask forgiveneſs of my Sins; uſe ſuch things your ſelves, who ſit and walk in the Darkneſs of Ignorance and Error.*

Then one of her Kindred meeting her in the way preſented to her view her little Children, praying her, to have Compaſſion on them, ſeeing that by renouncing your Religion. you may preſerve your Life. This cauſed the Tears to flow down, and this anſwer ſhe made, *I muſt needs ſay, I love my Children dearly, but yet neither for love I bear to them, or any thing elſe in this World, will I renounce the Truth, or my God, who is and will be a Father unto them; and therefore to his Providence and Protection I commend and leave them.* And ſo paſſed on, and with cheerfulneſs finiſhed her Teſtimony with the Loſs of her Life.

The Body of *Coqueville* being ſtripped naked, was dragged by the Murtherers from *Valongues* (being low *Normandy*) up and down his Houſe with Deriſion, into a Chamber, where they uſed to meet, and there ſpurning the dead Body with their Feet, they bid him, *Now Pray to his God, and Preach if he could*; the Prieſt ſtuffing the dead Mouth with the Leaves of a Bible, and ſaid to the dead Corps, *Preach the Truth of your God, and call upon him now to help you.*

A Letter written by Wouter Oom, *Priſoner and Martyr in the City of* Antwerp, *full of Conſolation, againſt the Fear of Perſecution, directed to a Brother and Siſter of his.*

'GRace and Peace from God the Father, and from his Son Jeſus Chriſt our Lord, *Amen.*

'Well beloved Brother and Siſter, whom I 'love dearly for the Truth's ſake, and for your 'Faith in Chriſt Jeſus: Theſe are to certifie you, 'that I am in bodily Health, & enjoy the Comfort 'of a good Conſcience, I praiſe my *Lord God* there-'fore, who is able to encreaſe the ſame more and 'more by the powerful Operation of his holy Spi-'rit; whoſoever they be that will forſake this 'preſent Evil World, and become Followers of 'their Captain Chriſt, muſt make account to meet 'with many Perſecutions and Afflictions; for 'Chriſt hath told us afore-hand, *That we ſhould be 'Hated, Perſecuted and Baniſhed out of the World 'for his Name's ſake; and this they will do,* ſaith he, *'becauſe they have neither known the Father nor me; 'but be not afraid,* ſaith he, *for I have Overcome the 'World.* St *Paul* alſo witneſſeth the ſame thing, 'ſaying, *All that will live godly in Chriſt Jeſus 'muſt ſuffer Perſecution.* And again, *To you it is 'given for Jeſus Chriſt, not only to believe in him, 'but alſo to ſuffer for his ſake.* And doth not our

'Lord

'Lord Jeſus Chriſt ſay, *Bleſſed are you when men* 'perſecute you, and ſpeak all manner of Evil falſly 'againſt you for my Name's ſake? Rejoyce therefore '& be glad, for great is your reward in Heaven: now 'whereto ſerveth all this, my beloved, but to bring 'us into a Conformity with our Lord and Maſter 'Jeſus Chriſt? *For Chriſt hath ſuffered for us*, ſaith 'the Apoſtle St *Peter, leaving us an Example, that we* 'ſhould walk in his Steps; *who alſo endured the Croß* 'and deſpiſed the Shame, *for the obtaining of that* 'Joy which was ſet before him, and became Poor to 'make us Rich, 2 Cor. 8. 9.

'By him alſo are we brought, by Faith, into 'that ſtate of Grace, wherein we ſtand rejoycing 'in the hope of the Glory of God, knowing that 'Tribulation worketh Patience, &c.

'Wherefore, dear Brother and Siſter, be not 'afraid of the fiery Tryal, which is now ſent a-'mong us to prove us; for what Father loving his 'Child, doth not Correct it? Even ſo doth the 'Lord Chaſtiſe thoſe whom he loveth; for if we 'ſhould be without Correction, whereof all true '*Chriſtians* are partakers, then were we Baſtards, 'and not Sons. And therefore *Solomon* ſaith, *My Son, deſpiſe not the Chaſtning of the Lord, neither* 'faint when thou art corrected of him; *for whom the* 'Lord loveth, the ſame he correcteth, even as a Fa-'ther the Son, in whom he delighteth. Fear not 'then to follow the Foot-ſteps of Chriſt; for he is 'the Head, and we are his Members, even as 'Chriſt then hath obtained full Joy and Glory by

'fering of Anguiſhes and Sorrows; ſo we alſo, ac-
'cording to his Example, muſt through many Tri-
'bulations enter into the heavenly places, even into
'the *New Jeruſalem.* Let us then ſay with St
'*Paul, Chriſt unto me is in Life and in Death Ad-*
'*vantage:* Let us cry out with him, *O wretched*
'*Creatures that we are! who ſhall deliver us from*
'*this Body of Death?* See here how the faith-
'full have deſired to be with Chriſt; for with *A-*
'*braham* they had an Eye to that holy City,
'which hath Foundations, whoſe Builder and Ma-
'ker is God. Let us then, my beloved, cheerfuly
'and willingly follow the Lord, poſſeſſing our
'Souls by Patience; *For it is a good thing,* as ſaith
'the Prophet *Jeremiah, both to hope and quietly to*
'*wait for the Salvation of the Lord; and good alſo*
'*it is for a man to bear the Yoke in his Youth;* for
'ſuch the Lord will comfort in the End, and re-
'ſtore unto them the joy of his Salvation.

'Lo here, dear Brother and Siſter, what Con-
'ſolations our God hath treaſured up for us in his
'holy Word; for us, I ſay, whoſe deſire it is to
'fear the Lord, and to truſt in his Grace and Mer-
'cy; for the Salvation of the Righteous is of
'the Lord, he is their Strength in the time of
'Trouble; *wherefore giving all diligence, let us*
'*add to Faith Virtue, and to Virtue Knowledge, and*
'*to Knowledge Temperance, and to Temperance Pa-*
'*tience, and to Patience Godlineſs, and to Godlineſs*
'*Brotherly Kindneſs. and to Bro[illegible] Kindneſs*
[illegible];

'*Love*; *for if theſe things be in us, and abound,* '*they will cauſe us neither to be Idle nor Unfruitful* '*in the Knowledge of our Lord Jeſus Chriſt*: The 'which, God our Father grant us for his Son's ſake 'our Lord, *Amen*.

Out of my Hole, *December* the 11th 1562.

Wouter Oom
Priſoner for the Truth.

A Relation of ſuch things as fell out under the Government of Alva; *and of many put to Death,* Anno 1567.

THE Afflictions of the *Proteſtants* in the Low Countries were multiplyed this Year under the Dominion of *Ferdinando* of *Toledo* Duke of *Alva*.

It is well known that the *Spaniards* uſing all their Endeavours to rule over this Country at their Pleaſures, had no better opportunity to accompliſh their Deſigns, than to eſtabliſh among them their Inquiſition, thereby to Dominere over the Goods, Honours ard Lives of every one; the Noble Citizens and Commons did what they could to oppoſe the ſame, to which purpoſe they had inſtantly beſought the King to afford them his Royal preſence, that hearing once their Complaints, His Majeſty might take ſome order for matters of ſo

great Importance, alledging to this end the Example of the Emperor *Charles* his Father, who upon a buſineſs far inferior to this, adventured himſelf with much diligence to paſs through the Enemies Country, who were but a while before reconciled, only to ſtay ſome Mutinies begun in the City of *Cand.* Theſe things had ſo moved the King that he made them a Promiſe, by Letters, of his coming; but his Intentions were broken off by ſuch as were the Upholders of the Inquiſition, that ſo they might with the more facility attain the end of their Deſires, inſtead of their King then, they had ſent unto them the Duke of *Alva*, who at his Entrance found the Priſons repleniſhed with Gentlemen, and other Perſonages of note, whom the Dutches of *Parma* had left in Bonds after her Death.

Long did they languiſh in this Captivity, whilſt the Duke of *Alva* by fair Promiſes diſſembled a kind of meek and gentle Carriage of Mind towards them, giving them ſome hope of a general Pardon, proceeding from the King's Clemency, that thus he might catch the Lords and Governours the more cunningly into his Nets, whereof the Lord *Lemoral* Earl of *Edmond*, Prince of *Gaud*, Governour of *Flanders* and *Artois*, and others of Quality gave but too Lamentable Experience, who being led with Vain Hopes, were at length inhumanly put to Death.

The ſixteen Provinces alſo ſubjecting themſelves under

under this New Government, lost their Antient Liberties and Priviledges, which evidently appeared by the Exploits done in the Year 1567. hitherto by a new Council of twelve, elected and settled there by the Duke, the principal of which were *Vergas* and *Elrio* Fathers of the Inquisition, which Council was commonly called, *The Council of* BLOOD.

In the Year 1568. the Duke of *Alva* began to declare to the World his feigned meekness, putting to Death two Brethren, Barons of *Battemburg*, and several others he Executed at the same time at *Brussel*. These two Brethren from the flower of their Youth had constantly professed the pure Doctrine of the Gospel, and in the end were put to Death for their *Testimony* to the same.

Shortly after there were taken and imprisoned at *Antwerp* three persons, *viz.* *Schoblant* Son of *Barthel*, *John de Hues* and *Joris Comans*, whose constancy to Death will appear by what they writ to certain of their Brethren, dated the 17th of *March*, as followeth:

'Seeing it is the will of God, that we should 'suffer for his holy Name and in the Quarrel of his 'Gospel; we certifie you, Brethren, That we are 'hitherto of good courage, howsoever, the Flesh 'continually rebells against the Spirit, counselling 'it ever and anon, according to the Advice of the 'Old Serpent; but we are well assured, That

'Chriſt who hath bruiſed, will alſo ſtill bruiſe the 'Serpent's Head, and not leave us comfortleſs; 'true it is, we are now & then pricked in the Heel, 'but that is all the Serpent can do, nor are we diſ-'couraged. but keep our Faith cloſe to the Pro-'miſes of God, who is the Lord of Heaven and 'Earth, having created all things of nothing: He 'forſook not *Joſeph* in *Ægypt*, nor left the three 'Young men in the fiery Furnace; no, nor *Daniel* 'in the Lyons Den; this is the God of *Abraham*, '*Iſaac* and *Jacob*, and of their Righteous Poſte-'rity, ſo that we can without fear ſay with the Pro-'phet *David*, *The Lord is my Help, Tower, Strength, 'and Refuge*: By ſuch and the like Scriptures, dear 'Brethren, we comfort our ſelves in our Bonds, 'rejecting all Confidence in man whatſoever; be 'not diſmaved then, good Brethren and Siſters, 'for our Bonds & Impriſonment, for ſo is the good 'will of God now towards us; and therefore, 'pray rather that he would give us Grace to per-'ſevere conſtantly unto the End: *So be it.*

One of theſe three impriſoned in *Antwerp* wrote a few Lines to the Church of God in *Antwerp*, as followeth:

'Brethren, I write unto you, being left alone; 'whereas we were three in number, *John Hues* 'is now dead in the Lord, I did my beſt to comfort 'him whilſt he breathed, ſo as now I am alone, 'and yet not altogether alone, ſeeing the God of '*Abraham*, *Iſaac* and *Jacob* is with me, he is my ex-

ceeding

'ceeding great Reward, and will not fail to reward
'me as ſoon as I have laid down this earthly Taber-
'nacle: Pray unto God that he would ſtrengthen
'me to the End, for from Hour to Hour I expect
'the diſſolution of this Houſe of Clay.

When *Joris*, one of the three, was examined before the Magiſtrates, the Marqueſs ſaid unto him, *I have hitherto ſpared you, hoping to ſee you Recant, but you grow worſe and worſe.*

Joris replyed, During the time of my impriſonment I have ſhed many Tears; and further ſaid, he was now become Reſolute, and could not faſhion himſelf according to their Deſire, although they burnt him as they had done his Brother *Schoblant.*

Marqueſs, *I can tell you, it will coſt you but little better cheap.*

Joris, I am ready if it were to morrow.

Then ſaid one of the ſtanders by, *He has neither Wife, Child nor Goods to loſe, and that makes him ſo willing to dye.*

Joris, You ſhall anſwer theſe your Doings at the Laſt Day, where you muſt all appear, and then there will be no Reſpect of Perſons.

Marqueſs, *We have heard you preach too long; take him Goaler, and caſt him into the Hole:* Then was he put among Thieves, as a Lamb among ſo many Wolves: Thus this conſtant Witneſs remained firm till Death.

The Spectacles of dead Bodies, ſlain by the

bloody Inquiſition was a Dreadful ſight, being gazed on in a manner, in every place, eſpecially in the City of *Tourny*, and of the *Valentians*; in regard of the multitudes of Believers, both of Men and Women, who had long languiſhed in ſundry Priſons, in great Miſeries and Neceſſities. Now that we may not forget what fell out in the beginning of this Year 1569. Thus it happened in the City of *Valence*, ſeven and fifty perſons were Executed for no other cauſe but for cleaving to the true Faith of Chriſt Jeſus, not without much aſtoniſhment of the poor people of that City.

Among theſe ſad Relations, a little to quicken and refreſh the Spirit of the Reader, I will here inſert a Letter full of Conſolation, written out of Priſon, to the Faithful, by one *William Tovart*, Merchant, who had his dwelling in the City of *Lile* in *Flanders*.

This honourable Perſon being come to the Age of Eighty Years, or thereabouts, uſed his Houſe for the ſpace of Fourteen or Fifteen Years for the Aſſembly in the City of *Lile* to meet in: Being Chaſed and Baniſhed thence in the Year 1561. he withdrew himſelf for a while to *Tourny*, whence he was conſtrained to flie, and to go to *Amiens* and *Mountdidier*, Cities of *Pickardy*; afterwards returning into his own Country, he came to reſide in the City of *Antwerp*, where after he had continued many Years, he was at length condemned

to

to be burnt with two others, who ſuffered for the ſame cauſe, but they put him to another kind of Death, for they drowned him by plunging him in a Ciſtern of Water in Priſon. Amongſt many Letters which he wrote, during the time of his Impriſonment, my Author hath ſelected out this one, which here followeth.

'Dear Brethren and Siſters in Jeſus Chriſt, I 'moſt humbly thank my God, that he hath ſo for-'tified and comforted me by his Grace, that I feel 'my ſelf more cheered by lying in this dark Priſon, 'than if I were walking in the open Streets or 'Fields; I ſay, this I feel according to the Spirit; 'for as touching the Fleſh, what doth it appre-'hend here but ſtinking Vapours and Smoak? 'Wherefore, my beloved, if it ſo fall out, that 'you be apprehended for the Name of Jeſus Chriſt, 'fear not the Priſon, nor thoſe that have power 'to Kill the Body, for having done that, they can 'go no further; be not afraid then, ſeeing it is 'the Reward which our good Captain Chriſt Jeſus 'hath promiſed to all his Faithful Souldiers and 'Servants; he who turns his back in this Conflict, 'goes by the loſs; but whoſoever fights manfully, 'obtains in the End the Crown; not a Crown of 'Gold, but of Glory Immortal: We here lay 'down a Fading Life, filled with Griefs and Trou-'bles, to change the ſame for a Life Everlaſting: 'We put off the Rags of this Mortal Fleſh, to be

'cloathed

'clothed with Robes Immortal; we forſake a loath-
'ſome Life for joy & felicity Eternal: ought any
'*gain* or *exchange* to be compar'd with this? O
'ſweet & happy Martyrdom! how doſt thou digni-
'fie and inrich us in deſpight of the World, Devil &
'our own Fleſh? and which of us now can com-
'plain, ſeeing our Soveraign Lord and Maſter has
'ſo expreſly fore-told it to all his Followers? *Will*
'*any man come after me*, ſaith he, *let him then take up*
'*his Croſs and follow me*: Let us bear, Oh! let
'us then bear the Croſs cheerfully, and with joy-
'fulneſs, that we may be received in the Preſence
'of his heavenly Father; for it is not only given us
'for to believe in Chriſt, but alſo to ſuffer for his
'ſake; and if we ſuffer with him, then we ſhall
'alſo Reign with him.

'Oh! that we could admire his bounty, who
'no ſooner imployes us in his Work, but hath the
'Wages ready in his hand, where-with to recom-
'pence us: *Your Sorrow*, ſaith he, *ſhall be turned*
'*into Joy*; let us then caſt off every weight that
'preſſeth down, and whatſoever elſe that ſtands
'in our Way to Heaven-ward, be it Father, Mo-
'ther, Brother, Siſter, Husband, Child; yea,
'and our own Life alſo: Let us with the wiſe
'Merchant-man ſell all, that with him we may
'purchaſe that pretious Pearl; how happy do I
'eſteem them that are called to ſuffer, and leave
'their Life for confeſſing the Name of Jeſus Chriſt!
'for the Eternal Son of God will confeſs their
'Names before his heavenly Father and his holy
'Angels;

'Angels; they ſhall be clad with white Robes, and 'ſhine as the Sun in the Kingdom of Heaven filled 'with Gladneſs in the Preſence of the Lamb; they 'ſhall eat of the Fruit of the Tree of Life, which 'is in the midſt of the Paradiſe of God: Let us 'fix the Eye of our Minds upon theſe ſo great and 'pretious Promiſes of Jeſus Chriſt, which he hath 'made to all thoſe who perſevere in Well-doing 'unto the End. Oh! how happy ſhall we be 'when we are delivered from theſe Bodies of 'Death to live forever with our God? Let us then 'continually pray with the Diſciples, *Lord encreaſe* '*our Faith*. Oh! dear Brethren, remember me 'always in your Prayers, who am Bound here in 'the Bonds of Anti-chriſt; remember thoſe alſo, 'who are in Bonds, as if ye were Bound with 'them: Pray, I ſay, without ceaſing, for our 'Adverſary the Devil is always compaſſing us a-'bout to cauſe our Hearts to faint; and you are 'not ignorant what a potent Enemy our own Fleſh 'is unto us; but I confidently believe, that our God, 'who hath begun this good Work in me, will per-'fect the ſame, even unto the Day of Chriſt.

Farewell.

Perſecution and Maſſacree at Rovan.

When the Maſſacreers began to play their parts in *Rovan*, they counſelled thoſe of the Religion, to get themſelves into the Priſons, as into places of greateſt

greateſt ſecurity from the Fury and Rage of the People; but ſuch as followed this advice were there even ready to be devoured, as poor Sheep, by theſe greedy Wolves at their pleaſure.

Thoſe who were murdered in the City in a few dayes, ſome in their Houſes, and others in the Priſons amounted to ſix Thouſand, beſides more then fifty Women, unto whom they exerciſed no leſs Cruelty then upon Men.

Their Names for brevity ſake are here omitted, their dead Bodies being piled together, were convey'd out of the City in Tumbrils, and thrown by heaps one upon another into great Pits, digged for that purpoſe: Their Garments being waſhed in the River, from their Blood, by certain poor Women, were afterwards diſtributed here and there to the Poor by the *Papiſts*, that they might ſeem with their Mercileſs and Unjuſt Cruelty to mingle ſome Works of Juſtice and Charity.

A Maſſacree at Tholouſe.

Upon the eighth day after the Maſſacree at *Paris*, about eight of the Clock in the Morning, the chief of the *Papiſts* at *Tholouſe*, received Adverſiſment of that which had paſſed, with Letters directing them what they were to do, then a Councel was called; at the breaking up whereof, the great Gates of the City were ſhut, only the little Wickets left open, and ſhortly after they entered

into

into the Houſes of thoſe of the Religion, whom they impriſoned in ſundry Priſon of the City; about three Weeks after they put all theſe Priſoners together into the *Conſciergery*, which is a ſpecial Priſon, deferring the Slaughter of them until they received Warrant and Authority from *Paris*, which having received, the Priſoners were called down to the Stairs foot, one after another, and there Maſſacreed, not permitting them ſo much leaſure as to ſpeak; the Counſellors who were of the Religion, after they had Maſſacreed them, they hanged them up in their Gown upon a great *Elm* which was in the Court of the Palace, and in the mean time ſacked and pillaged their Houſes.

Four Engliſh *Men put to Death at* Rome.

In the Year 1595. a Young Man, about the Age of Twenty Five Years, being at *Rome*, was much ſtirred in a Religious zeal againſt their horrible Idolatry; as the Biſhop was going a Proceſſion the Young Man pluckt the Pix out of his hand, and threw it to the ground, calling, *Wretched Idolater*, for which he was apprehended and ſent to Priſon, and ſhortly after Pope *Clement* the Eighth hearing of it, ordained that he ſhould be immediately burnt, but ſome of the Cardinals adviſed, that he might rather be kept till a further Examination, and accordingly they kept him Eight days in Priſon, but when they ſee nothing could be drawn from

from him, but theſe words, viz. *Such was the will of God*: Then they ſtripped him naked to the middle, and put on the form of a Devil or Dragon upon his Head, and then bound him in a Cart, and carried him to the place of Execution, where he was burnt alive.

I find alſo a Relation of three other *Engliſh* men put to Death at *Rome*, the manner of their Sufferings are as followeth: They meeting together entered into a Conference concerning the ſtate of the Church at that time, complaining, *That the Zeal of God's Glory was wonderfully cooled amongſt Men; yea, and that even thoſe of the Religion were grown but too worldly Wiſe; that Satan by little and little was ſowing the Seed of* Atheiſm *every where, by rocking men aſleep in the Cradle of Security*; whereupon, commending themſelves into the Hands of God, they determined to take their Voyage to *Rome*, and there to encounter with the Adverſary of Chriſt; thither they came, and after two or three days, two of them behaving themſelves modeſtly, did in ſecret manifeſt to ſome the Truth of the Goſpel, who being betrayed, were impriſoned and put to Death, without any further ado; the third reſolved to bear his Teſtimony more publick, and therefore taking an opportunity when the Pope was in the midſt of his Maſſing devotion, ſtept quickly to him, and pluckt the Hoſt out of his Hands, and trod it under his Feet, teſtifying againſt the Maſs and Anti-chriſt; the People in a

rage

rage fell upon him, beating and bruising of him, and he was forth with Bound and set upon an Ass, and the Executioners with lighted Torches burnt his Face, Mouth and Tongue first; when the Flames came overthwart his Cheeks, he was heard to Cry, *Lord forgive them, they know not what they do*; and then they consumed his Body with Fire to ASHES.

Blessed are they that are persecuted for Righteousness sake, for theirs is the Kingdom of Heaven.

THE

THE Blood of the Martyrs IS THE Seed of the Church.

In a ſhort Relation of the Preaching, Suffrings and Martyrdom of many of the Righteous before the Birth of Chriſt; and alſo the Preaching and Sufferings of CHRST and the APOSTLES.

SAMUEL the Prophet was a Prieſt and Judge; he liv'd in *Eli*'s, *Saul*'s & *David*'s Time; he dyed and was buried in *Ramah*.

Nathan the Prophet lived in *David*'s Time (in the Year of the World 3009.) he dyed and was buried in *Gibeon*, his own Land.

Gad the Prophet lived in *David*'s Time.

Ahias prophcſied to *Soloman*, *That a Woman ſhould draw his Mind from the Lord:* He dyed and was buried near the Oak in *Silon*.

Aſaph was a Prophet in the Time of *David*, and he appointed him chief of them that praiſed the Lord.

Idithum

Idithum was one of *David's* Prophets, whom he appointed to Prophecy with the Harps, Pſalteries and Cimbals.

Iddo was a Prophet in the time of *Solomon*, *Rehoboam*, and his Son *Abia*.

Shemeiah in the dayes of *Rehoboam*, and ſaid, *Thus ſaith the Lord, Ye have left me, and therefore have I left you in the Hands of* Sheſeck *King of* Egypt.

Joam was of *Samaria*, he propheſied in the dayes of *Jeroboam*, and cryed againſt his Offering: and *Joam* was received by the old Prophet, and a Lyon ſmote him that he dyed, and was buried in *Bethel*.

Obed the Prophet and Father of *Azarias* the Prophet, he lived untill the time of *Achas* King of *Judah*, and he cryed againſt their Sins.

Azarias was of *Synatha*; he put away from *Iſrael* the Captivity of *Judah*: He died and was buried in his own Country.

Hanani propheſied in the dayes of *Aſa* King of *Judah*; and *Aſa* was wrath with the Prophet, becauſe he told him the Truth, and put him in Priſon; for he was diſpleaſed with him becauſe of his Prophecy..

Jehu the Son of *Hanani* the Prophet, lived in the dayes of *Jehoſhaphat* King of *Judah*, about the Year 3134. He propheſied againſt *Baaza* King of *Iſrael*, *That God would root him out, with all his Poſterity, for murthering of* Nadab, *the Son of* Jerobo am.

Jehaziel propheſied in the dayes of *Jehoſhaphat* King of *Judah*, and inſtructed the People.

Eliezer propheſied in the dayes of *Jehoſhaphat* King of *Judah*, and propheſied againſt him, ſaying, *Becauſe he did wickedly the Lord had broken his Works.*

Elias the Prophet lived in the year of the World 3130. he was of the Tribe of *Aaron*, and was taken up into Heaven.

Zacharias the Son of *Jehoida* the Prieſt, propheſied in the dayes of *Joas* King of *Judah*, and he ſaid, *Becauſe you have forſaken the Lord, therefore he hath forſaken you*: and they conſpired againſt him, and ſtoned him with Stones at the Commandment of the King, even in the Court of the Houſe of the Lord.

Eliſeus the Prophet, who overthrew their carved Images and molten Idols, he died and was buried in *Samaria.*

Sephonie propheſied of Chriſt, and ſaid, *That the Lord would deſtroy all the Gods in the Land, and all the Iſles of the Heathen ſhould worſhip him, every man in his place; and I will cleanſe the Lips of the People, that they may every one call upon my Name, and ſerve me under one Yoke:* This *Sophonie* was of the Tribe of *Simeon*, he propheſied of the End of *Iſrael*, and Confuſion of the Wicked: He died, and was buried in his own Land *Sabarthata.*

Jeremiah propheſied of Chriſt, and the New Covenant in the Heart, and of *Judas*'s thirty Pieces

of

of Silver; he was of *Anathoth*; the People at *Taphnis* in *Egypt* ſtoned him to Death, and lyeth buried where *Pharaoh* his Palace ſtood; he came of the Line of the Prieſts.

Hulda the Propheteſs, the Wife of *Sallum*, dwelt in *Jeruſalem* in the time of *Joſias* the King, who ſent the Prieſts, with many others, unto her for to underſtand the Will of the Lord touching their Doings; and her Anſwer was to them, *That the Lord will bring Evil upon this Place, and upon the Inhabitants thereof; for they had forſaken the Lord.*

Nahum propheſied of Chriſt; he was of *Elteſis*, beyond *Bethebar*, and of the Tribe of *Simeon*; he propheſied after that *Jonah* had propheſied *Nineveh* ſhould be deſtroyed; and *Nahum* ſaid, *That they of* Nineveh *ſhould be all deſtroyed by ſweet Waters, and Fire from under the Ground*, which ſo came to paſs upon *Nineveh*: *Nahum* dyed in Peace, and was buried in his own Land.

Habakkuk propheſied of Chriſt; *Behold*, ſaid he, *ye Deſpiſers, and wonder, and periſh; for I do a Work in your Dayes, which ye ſhall not believe, though a Man declare it unto you*; He was of the Tribe of *Simeon*, and the Land of *Bithichar*; he foreſaw the taking of *Jeruſalem* by *Nebuchadonoſor*: He dyed two Years before the Children of *Iſrael* came out of *Babylon*, and was buried in his own Land.

Ezekiel propheſied in *Babylon*, of the Myſtery

of Christ, and that God should be their God, and set one Shepherd over them all: He was of the Country of *Cæsarea*, and Lineage of the Priests: He dyed in *Caldea*, in the time of the Captivity, after he had propheſied much unto the Captivated *Jews*: The Prince of the People ſlew him at *Babylon*, becauſe he reproved him for Idolatry; and he was buried in the Field *Maur* in the Sepulchre of *Sem*: And this Prophet judged *Iſrael*; and in *Babylon* he judged the Tribes of *Dan* and *Gad*.

Daniel propheſied of Chriſt in *Babylon*; he was of the Tribe of *Judah*, a Noble man born, and young when he was led Captive out of *Judah*; he was in the upper *Bethoron*, and he ſaid, *if my Blood run out, there will be great Slaughter throughout the World*: *Daniel* lived before the Birth of Chriſt five Hundred Years.

Oſe propheſied of Chriſt riſing the third Day; he was of the Tribe of *Iſacher* of *Bemoth*; he dyed and was buried in Peace in his own Country: He dyed before the Birth of Chriſt about ſix hundred and thirty Years.

Obadiah propheſied and ſaid, *Upon Mount* Sion *there ſhall be Deliverance*; he was of *Sichem*, and the Town *Bethacaran*; he was a Diſciple of *Elias*, and endured much for his ſake; he was the third of the fifty Sons of the Prophets: He dyed and was buried with his Fathers.

Micah propheſied of the coming of Chriſt out of *Bethlehem*, and that out of *Judah* there ſhould come

come a Governour in *Iſrael*; he was of *Marrathi*, of the Tribe of *Ephraim*, and had much ado with *Achab*, whoſe Son *Ioram* threw him down to break his Neck, becauſe he did rebuke him for living in the Sins of his Fathers: He was buried in his own Land, in the common Buriel in *Ephraim*.

Amos the Prophet (was the Father of the Prophet *Iſaiah*) he propheſied of the coming of Chriſt; *Amaziah* King of *Iudah* perſecuted him very often, and at length the Son of *Amazias* ſtruck him with a Club on the Temple of his Head; and while he drew Breath after his Wounds, they brought him into his own County, and within two Dayes he dyed, and there he was buried.

Iſaiah propheſied of the Coming and Suffering of Chriſt; he was of *Ieruſalem*, where he alſo loſt his Life, being moſt cruelly ſawed aſſunder in the Reign of King *Manaſſes*; and when his Breath near failed him, he called for a little Water to drink, which was given to him out of the Brook; therefore is the Place *Siloam*, as to ſay *Sent*.

Joel propheſied of Chriſt, and that God would pour out of his Spirit on all Fleſh, and his Sons and Daughters ſhould Prophecy: he dwelt near unto the City *Bethomeron*, in *Rubim*, where he dyed and was buried in Peace.

Jonas the Prophet ſhewed the Myſtery of Chriſt and his Reſurrection, being three Dayes and three Nights in the Belly of the Whale, who caſt up *Jonas* uncorrupted: even ſo the Son of Man was three Dayes and three Nights in the Bowels of the

Earth, uncorrupted, and roſe again. *Jonas* was of *Cariathneus*, nigh *Azotus*, on the Sea Coaſt towards the *Gentiles*, but he went out of the Land becauſe of the Infamy that was come upon him by prophecying againſt *Nineveh*: He dyed, and God raiſed him to Life again by *Elias*: then he went into the Land of *Judah*, and there died, and was buried.

Baruch lived in the time of *Jeremiah*, and was his Scribe: He wrote from *Jeremiah's* Mouth, and he read the Book to *Joacim* the Son of *Joſiah* King of *Judah*, and after he had read it to him was fain to flee, and hide himſelf: And when *Jeremiah* went down into *Egypt* he wrote that Book that beareth his Name, which was ſent from thence to *Jeruſalem*, to be read in the Temple.

Urias was of *Coriathjarim* the Son of *Semel*, he propheſied againſt *Jeruſalem*, and the whole Land of *Judah*, as *Jeremiah* did; and *Joachim* King of *Judah* ſought to kill him; but he fled into *Egypt*, from whence the King ſent for him, and killed him with the Sword, and laid his Body where the common ſort of People were buried.

Agaus propheſied of Chriſt in the time of *Zorobabel*, he being a young Man, came from *Babylon* to *Jeruſalem*, and propheſied of the return of the People, and of the building of the Temple, and he ſaw it built again: He died and was buried nigh the Sepulchre of the Prieſts.

Zacharias propheſied of Chriſt's Coming, and riding upon the Foal of an Aſs, and of Chriſt's Wounds

Wounds in the House of his own Friends. He being very Aged, came out of *Chalde* to *Jeruſalem*, where he executed the Prieſtly Function. He bleſſed *Salathiel* his Son, and called his Name *Zorobabel*: The Land where he lieth is called *Betharia*, from *Jeruſalem* one hundred and fifty Furlongs.

Malachy propheſied of Chriſt; he ſaith, *From the riſing of the Sun, unto the going down of the ſame, my Name ſhall be great among the* Gentiles; *and in every Place they ſhall offer a pure Offering to my Name, and the Sun of Righteouſneſs ſhall ariſe with Healing in his Wings.* He was born after the Return of the People out of *Babylon*, he died very young, in the prime of his Years, and was laid with his Fathers in his own Field, before the Birth of Chriſt Four Hundred and Twelve Years.

John Baptiſt (the Son of *Zachary* and *Elizabeth*) was of the Tribe of *Levi*; he was the greateſt Prophet born of a Woman: he ſhewed the Lamb of God, that takes away the Sins of the World: He was beheaded of *Herod* the Tyrant. *And theſe Prophets ſhewed that all Nations are bleſſed in the Seed of* Abraham, *and ſo the Seed of* Abraham *to be the Saviour of the World.*

Now when the Lord would take up *Elijah* into Heaven by a Whirlewind, *Elijah* went to *Gilgal*, and from thence the Lord ſent him to *Bethel*, and from thence to *Jerico*, and the Lord ſent him to *Jordan*, and he went over *Jordan*; *Jor* is a River,

Dan is Judgment, and ſo he went over & through the River of Judgment, and then he was taken up into Heaven by the Lord in a Chariot of Fire.

And the Lord commanded *Abraham* to go out of his Native Country, and his Father's Houſe, which was in *Chaldea*, and he departed from *Haran*, and paſſed through *Sechem* and *Moreh*, and went to *Canaan*, and at *Bethel* he built an Altar (*Bethel*, which ſignifies the Houſe of God) and then he went into *Ægypt*, which is *Anguiſh and Tribulation.*

How to Reſiſt the DEVIL.

WHen Chriſt had faſted forty Dayes and forty Nights, the Devil came to him, and tempted him when he was Hungry, to make the Stone-Bread; but Chriſt ſaid to him, *Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of God*; that is it, on which whomſoever liveth, that is able to reſiſt the Devil; the Word of God dwelling in the Heart, by which Chriſt ſpake, is that which gives Power to reſiſt the Devil, which Word refreſheth thoſe that dwell in the Counſel of God, and not Bread only.

Then the Devil tempted Chriſt to deſtroy himſelf, under Pretence that the Angels had charge over him; and this the Devil in Preſumption would have

have had Chriſt to try whether he had been the Son of God, but Chriſt anſwered him, *It was written, He ſhould not Tempt the Lord his God.* And when the Devil could not prevail with him in theſe things, then he tempted him with the Glory of the World, and took Chriſt into an exceeding high Mountain, and ſhewed him all the Kingdoms of the World, and the Glory of them, and ſaid to him, *All theſe things will I give thee, if thou wilt fall down and worſhip me*: But Chriſt ſaid, *Get thee behind me Satan, for it is written, thou ſhalt Worſhip the Lord thy God, and him only ſhalt thou ſerve.* Then the Devil left him, when he ſaw there was no Room for him, there was nothing of him in Chriſt, therefore his Temptations could not prevail; for where the Word of God rules in the Heart the Devil hath no Power, Therefore every one live in the Power of God, that you may be able to reſiſt the Devil.

The Form of Chriſt's Words when he did MIRACLES.

CHriſt ſaid, *Daughter, thy Faith hath made thee whole, go in Peace, and be whole of thy Plague*: And he ſaid to the dead Maiden, *Ariſe*: And he ſaid, *Come out of the Man thou unclean Spirit*: And he ſaid, *Son, thy Sins are forgiven thee; ariſe, take up thy Bed and walk*: And he rebuked

buked the unclean Spirit, saying, *Come out of him, hold thy Peace; and he took her by the Hand, and lift her up:* He said to the blind Man, *Go thy Way, thy Faith hath saved thee.* Jesus put forth his Hand, saying, *I will be thou clean,* And he said to the Woman, *Great is thy Faith, be it unto thee as thou desirest:* He said to the blind Man, *Receive thy Sight, thy Faith hath saved thee:* And to another, *Go thy Way, thy Son liveth:* Jesus said, *As long as I am in the World, I am the Light of the World;* and as soon as he had spoken, he spit on the Ground, and made Clay of the Spittle, and anointed the Eyes of the blind Man, and said, *Go wash in the Pool of* Siloam (which is by Interpretation *Sent*) Jesus said when he raised *Lazarus, Take away the Stone;* and he lift up his Eyes, and said, *Father I thank thee that thou hast heard me, and I know that thou hearest me always; but for the People that stand by, I said it, that they might believe that thou hast sent me* (and he groaned twice) and he said, Lazarus, *come forth.*

And Jesus gave his Apostles Power to heal every Disease, and to cast out Devils.

The

The Arm and Power of the Lord is the Strength of his People, and not the Arm of Fleſh.

GOD overthrew the *Philiſtines* and their God *Dagon*, without an Army of Men, 2 *Sam.* 5. God overthrew the *Ægyptians* whole Hoſt, and drowned them without an Army of Men, *Exod.* 14.

The Walls of *Jericho* fell without any Blows or Canons, and therefore People are to mind the Power of God, and to truſt in it, *Joſhua* 6.

Gideon with three hundred Men overthrew the *Midianites*, and all the Men of the Eaſt, whoſe Armies were like Graſhoppers, in which the Power of the Lord was known, *Judges* 7.

The *Philiſtines* came to fight againſt *Iſrael*, and they cryed to the Lord to ſave them, and to help them, and the Lord heard their Prayers, and thundred that Day upon the *Philiſtines* with a great Thunder, and diſcomfited them, and they were ſmitten before *Iſrael*: Therefore it is good to truſt in the Power of the Lord, and not in the Arm of Fleſh, 1 *Sam.* 7. For this Victory was obtained by Prayer, and the People forſaking of their Sins.

And in the Dayes of *Saul*, the *Philiſtines* came againſt

against *Israel*, and the Lord made an Uproar among the *Philistines*, that every Man's Sword was set against his Fellow, and they destroyed one another, 1 *Sam.* 14. So mind the Power of God.

And often the Lord delivered *David* out of *Saul*'s Hands and his Armies, without Weapons of War, but by the Power of God, and trust therein.

And the Lord delivered *Jacob* from *Esau*, who came against him with four hundred Men. And so it is good to trust in the Power of the Lord, *Gen.* 32.

And God delivered *Elisha* from the Armed Host, and struck them with Blindness, 2 *Kings* 6.

And also, when the *Assyrians* besieged *Samaria*, the Famine was so great, that an Asses Head was sold for fourscore Pieces of Silver, and the fourth Part of a Cab of Doves Dung for five Pieces of Silver; and some did eat their own Children; but the Lord did cause a Noise in the Camp of the *Assyrians*, as of Chariots and Horses and of an Army, so that they were greatly afraid, and fled, and left their Tents: Thus the Lord helped them without any Stroak of Man; therefore it is good to trust in the Power of the Lord, and in his Strength, and not in the Arm of Flesh, 2 *Kings* 7.

And the Lord delivered *Abigail* from *David* and his four hundred Men, 1 *Sam.* 25.

And God sent Lyons to destroy the *Assyrians*, because they feared him not, 2 *Kings* 17.

In

In the Dayes of *Hezekiah*, when the *Assyrians* came against *Jerusalem* with a mighty Hoſt, which made the *Jews* afraid, and cry unto the Lord; and the ſame Night the Lord ſent his Angel into the Camp, and ſmote of the *Assyrians* one hundred fourſcore and five Thouſand, which was done by the Arm and Strength of the Lord, in which it is good for People to truſt, and not in the Arm of Fleſh.

Concerning Christ's Preaching and Sufferings

CHriſt was born in the two and fortieth Year of *Auguſtus* his Reign; he was conceived in *Nazareth*, and born in *Bethlehem*, and the eighth Day he was Circumciſed; forty Dayes after his Birth he was preſented in the Temple, which was the time of his Mothers purifying: The third Year after his Birth he was carryed into *Egypt*, where he remained two Years, and then went to *Galilee*, and when he was twelve Years of Age went with his Parents to *Jeruſalem*, at the Feaſt of the Paſſover, and was found diſputing among the Doctors: He was baptized the thirtieth Year of his Age by *John* in the River of *Jordan*: He was baptized in the firſt Year of his Preaching: He was led into the Wilderneſs, and having faſted forty Dayes and Nights was ſeen of *John*, who pointed

pointed at him with the Finger, and said, *Behold the Lamb of God*; and when *Andrew* heard, he followed him: The next Day the Lord found *Philip*, and said to him, *Follow me.* The third Day there was a Marriage in *Cana* of *Galilee*, where Christ wrought his first Miracle, then the Jews Passover was at hand, and Jesus went to *Jerusalem*, and threw the Buyers and Sellers out of the Temple, and he came from thence into *Judea*, and walked about the Sea of *Galilee*; he chose his twelve Disciples, whom he called Apostles; he appointed also other seventy Disciples: he went about the Country preaching many Sermons, and did many Miracles, about which time *John Baptist* was imprisoned.

And in the second Year of Christ's preaching, he came to his own Country, and *Herod* (who caused *John Baptist* to be Beheaded in Prison) was desirous to see him: and Jesus went from thence into the Wilderness, and he and his Disciples went into the Land of *Genezareth*, and through *Bethsaida*, and passed through the Coasts of *Tyre* and *Sidon*, and went up to *Jerusalem* at the Feast of Pentecost (the Apostate *Christians* Whitsuntide) and Jesus went from thence, and came near unto the Sea of *Galilee*, and from thence he went and took Ship, came to the parts of *Magdala*, and afterwards into *Cesaria* and *Philippi*, and after eight Dayes he transfigured himself in the Mount *Thabor*, and from thence he went to *Capernaum*, and

and went into *Galilee* again, where the People bid him depart from thence, for *Herod* ſought to ſlay him.

And Jeſus went to the Feaſt of Tabernacles at *Jeruſalem*, where he preached many Sermons, and wrought many Miracles, and in the third Year of his Preaching, he was at the Feaſt of Dedication at *Jeruſalem*, it was Winter, and he walked in the Temple in *Solomon's* Porch, and from thence he went beyond *Jordan*, and afterwards he came to *Bithinia* where he raiſed *Lazarus*.

In the beginning of the four Thouſand and ſecond Year of the World, on the tenth Day of the Moneth called *March*, Chriſt went over *Jordan* into *Bethabara*: The eleventh Day he heard of the Diſeaſe of *Lazarus*: The thirteenth Day *Lazarus* died, and Chriſt took his Journey to go and raiſe him. The fourteenth Day he entred into *Jericho*, and healed the Son of *Timeus*: The fifteenth Day he ſpent by the Way: The ſixteenth Day he came to *Bithinia*, where he raiſed *Lazarus*, being dead four Dayes: The ſeventeenth Day he went near the Deſart, into the City of *Ephraim*: The eighteenth Day he continued in the Deſart: And the nineteenth, being ſix Dayes before the Paſſoever, he returned to *Bithinia*, and ſupped with *Lazarus*: The twentieth Day he goeth from *Bithani*, and curſed the Fig-tree: The next Day he paſſed by the withered Fig-tree, and that Night he ſupped in *Bithinia*, in the Houſe of

Simon

Simon the Leper, and two Dayes after was the Feaſt of the Paſſoever: The twenty third Day *Judas* covenanted to betray Chriſt: The twenty fourth Day in the Evening Chriſt celebrated the Jews Paſſover, and afterwards his own, called the Lords Supper: He waſhed his Diſciples: He went to Mount *Olivet*: he prayed, and ſweat Drops of Blood, and was taken and brought to *Caiphas*: *Peter* denyed him, *Pilate* delivered him to the *Jews*, to crucifie him: He was thirty three Years of Age, and ſomewhat more, when he ſuffered for the Salvation of Mankind: who roſe from the Dead the third Day, and then ſhewed himſelf firſt to *Mary Magdalen*, and then to two other Women, and afterwards to his Apoſtles when the Doors were ſhut; and after that to more then five Hundred Brethren: And he appeared to *Thomas*, and ſhewed himſelf at the Sea of *Tiberias*, and afterwards he aſcended into Heaven, and he ſent the holy Ghoſt upon his Apoſtles.

How the Righteous in all Ages have been Mocked, Perſecuted and Murthered by Ungodly Men.

ABel was murdered by *Cain* in the Falſe Religion.

Noah was hated and mocked by the old ungodly World.

Abraham was Perſecuted becauſe he would not joyn

joyn to his Father's Country's Religion, and was commanded of God to forsake it.

Isaac was persecuted and hated by *Ishmael.*

Jacob was hated and persecuted by *Esau*, a prophane Man.

And *Nimrod* was a Tyrant to the Righteous.

And the Children of *Israel* were persecuted and oppressed by *Pharaoh* the False Worshipper.

And *Elias* was persecuted by *Jezabel*, which followed false Gods.

And the Prophet was threatned by *Jeroboam.*

Zachary was stoned to Death.

Micha was thrown down and his Neck broken.

The three Children were thrown into the Fiery Furnace, but the Fire did them no harm; and this was because they would not yield to the Kings Worship.

Baruch was fain to flee away, to save his Life from King *Ioacha's* Hands.

The Prophet *Urias* was slain with the Sword by *Joachim.*

John Baptist was beheaded by *Herod* the Tetrarch.

The Preachings and Sufferings of the Apostles.

SImon *Peter* preached Christ in *Pontus*, *Galatia*, *Cappadocia*, *Bithinia*, and in the end at *Rome*, where he was crucified under *Nero*, with his Head downward, and there was buried.

Andrew, *Simon Peter*'s Brother, preached Chriſt to the *Scythians*, *Sogdians*, *Sacians*, and in the middle *Sebaſtopolis*, inhabited of wild *Ethiopians*; he was crucified by *Egeas*, King of the *Edeſſeans*, and buried at *Patris*, a City in *Achaia*.

James, the Son of *Zebedee*, a Fiſher-man, he preached Chriſt unto the twelve Tribes; he was ſlain with the Sword by *Herod* the *Tetrarch* of the *Jews* in *Judea*, where he was buried.

John, the Brother of *James*, preached Chriſt in *Aſia*; the Emperor *Trajan* baniſhed him into the Iſle of *Patmos*, and there he wrote his Hiſtory; he was thrown (at *Rome*) into a Tun of hot boyling Oyl, and took no harm, but came forth.

Philip, of the City *Bethſaida*, preached Chriſt in *Phrygia*; they ſay he was crucified at *Fainnims*; he was buried at *Hierapolis*, and his Daughters.

Bartholomew preached Chriſt unto the *Indians*; they ſay he was beaten to Death with a Club; and ſome ſay, that he was crucified with his Head downwards, and that he was flean alive; and ſome that he was beheaded at the Commandment of *Polemis* King of *India*; he was buried in *Albania*, a City of *Armenia* the Great.

Thomas preached Chriſt unto the *Parthinians*, *Medes* and *Perſians*, and to the *Caramans*, *Hircans*, *Bactrians* and *Magicians*; he reſted at *Calamina*, a City in *India*, being ſlain with a Dart, which they call a Spear or Javelin; and they ſay that an Idol Prieſt run him through.

Mat-

Matthew preached Chriſt in *Ethiopia*, which is called the Kingdom of *Presbyter John*; but *Hurtychus* commanded him to be thruſt through with a Sword; he dyed at *Hierapolis* in *Parthia*, and was buried.

Simon Zelotes preached Chriſt throughout *Mouritania* and *Africk* the Leſs, *Perſia* and *Ægypt*; and at length was crucified at *Bretania*, ſlain and buried.

Judas, the Brother of *James*, preached unto the *Edeſſeans*, and throughout all *Meſopotamia*; he was ſlain in the time of *Agbarus*, King of *Edeſſe*, and was buried.

Matthias, one of the ſeventy Diſciples, was numbred among the eleven Apoſtles, in the room of *Judas*; he preached in *Ethiopia*, about the Haven *Hyſſus*, and the River *Phaſis*, unto the Barbarous Nations, and Ravenous of Fleſh; he preached firſt in *Macedonia*: Nigh the Temple of the *Jews*, they ſtoned him, and at laſt of all he was beheaded with an Ax, after the *Romans* manner; and he died at *Sebaſtobilus*.

Paul preached Chriſt in *Jeruſalem*, *Illyricum*, *Italy* and *Spain*: he was beheaded at *Rome* under *Nero*, and ſo died, and there lies buried with *Peter*.

Mark preached Chriſt at *Alexandria*, and all the bordering Regions from *Egypt* unto *Pentapolis*, in the time of *Tramin*; he had a Cable-rope tyed about his Neck at *Alexandria*, by which he was drawn from the place called *Bucolus*, to the place

called *Angeles*, where he was burned to Aſhes by the furious Idolaters, in the Moneth called *April*.

Luke the Evangeliſt, of the City of *Antioch*, he accompanied the Apoſtles in their Travels; he died at *Epheſus*, where he was buried.

Iames, the Brother of the Lord after the Fleſh, called *Iuſtus*, he preached at *Ieruſalem*: the *Iews* ſtoned him to Death, and buried him there in the Temple, near the Altar.

Timothy preached at *Epheſus* and *Illyricum*, and throughout *Hellis* in *Achaia*, where he died and was buried.

Titus preached Chriſt in *Creet*, and in all the Country about: he died and was buried.

Barnabas preached Chriſt with *Paul* at *Rome*, and divers other places.

Ananias which baptized *Paul*, preached at *Damaſcus*.

Stephen was ſtoned to Death at *Jeruſalem* by the *Jews*, for preaching Chriſt, and denying the Temple and the Shadows.

Nicanor was martyred with *Stephen* and with Two Thouſand faithful *Chriſtians*.

Simon preached in *Arabia*, and there the *Heathen* burnt him to Aſhes.

Italy.

The Goſpel was preached by *Peter*, who was Biſhop of the Circumciſion at *Rome*: *Cletus* or *Anacletus*, Succeſſor to *Peter* in the ſame work, and alſo

ſo *Paul* Biſhop of the Church of the Gentiles, in the Year 59. *Linus* his Succeſſor, preached the Goſpel alſo in *Rome* and *Italy*.

Gallia or *France*.

The Chriſtian Faith was planted firſt amongſt the *Gauls*, by ſome of *Peter's* Diſciples, ſent thither by him, at his firſt coming to *Rome*. *Xyſtus*, *Fronto*, and *Iulianus* the firſt Biſhop of *Rhems*, *Perigort* and *Mants* (*Cenomanenſium* in the *Latin*) being ſaid to be of his ordaining in the *Martyrologies*; the like may be affirmed (but on ſurer Ground) of *Trophimus*, the firſt Biſhop of *Arles*, *quod prima inter Gallias*, *&c.* That *Arles* of all the Cities of *Gaul* did firſt obtain the happineſs of having *Trophimus* ordain'd Biſhop thereof by the hands of *Peter*: nor is *Paul* to be denyed the honour of ſending ſome of his Diſciples thither alſo to preach the Goſpel: *Creſcens* ſent by him, as he telleth us (2 *Tim.* 4.) into *Galatia*, being the firſt Biſhop of *Vienna*.

Spain.

The *Chriſtian Faith* was firſt here planted by *James* the Apoſtle, within four Years after the Death of Chriſt, if we may believe the old *Spaniſh* Tradition; to which Tradition, though they held very conſtant a long time together, yet of late days *Baronius*, and other learned men of the *Church* of *Rome* do moſt deſervedly reject it: That *Paul* had a purpoſe of coming hither, is evident in *Rom.*

15. and that he did come hither accordingly is positively affirmed by *Chrysostom*, *Theodoret* and divers others of the Fathers, which was in *Anno* 61. as *Baronius* thinketh. Nor did *Peter* want his part in this great Service, but joyn'd with *Paul*, though not in the Journey, yet in the sending of Bishops and other Presbyters, to second the beginning made by that Apostle; for it is said in the *Martyrologies*, *Cecilius*, *Ctesiphon*, *Torquatos*, *Secundus*, *Indaletius*, *Hesychius* and *Euphrasius*, being at *Rome* ordained by the two Apostles, *ad prædicandum verbum Dei in Hispanias directi*, were dispatched into *Spain* to preach the Gospel, Bishops most likely of those Cities where they suffered Death, the Names of which occur in the *Martyrology*, under the Empire of the *Goths*; the Faith of Christ which at their coming hither they found right and orthodox, was defiled with *Arianism* not ejurated till the Year 588. when that Nation did submit to more Catholick Tenders; since that they have been punctual Followers of the Church of *Rome*.

Belgium or *Holland*.

The *Christian* Religion was planted in several Provinces by several Men: In *Holland*, *Zealand* and *Friseland* by *Willibroad* an *English* man, the first Bishop of *Utrecht*, whence by degrees it gained on the rest of the Country, these being the first People of the *Franks* or *Germans*, converted totally to the Gospel: In Tract of time it fell from the

the Primitive purity, participating of the Errors and Corruptions of the Church of *Rome*.

Germany.

The *Christian* Faith first planted here, if *Dorotheus*, Bishop of *Tyre* be of any Credit, by *Thomas* sirnamed *Didimus*, one of the twelve; but being there is little trust unto his Relation, the best way were to say with the *Magdeburgians* and the *Martyrologis*, that the *Germans* had not all the same Apostle, that the Gospel was first preached amongst the *Rhetians* and *Vindelici* by *Lucius* of *Cyreen*, amongst those of *Noricum* by St *Mark*, by *Crescent* at *Mentz*, *Clements* at *Mets* in *Loraine*; all of them Apostolical men, and of the number of the Seventy.

Denmark.

The *Christian* Faith was first preached to those of *Holstein*, the next neighbouring Country unto *Germany*, by *Anagrius* Bishop of *Bremen*, the general Apostle of those Northern parts, in the Year 826. *Lewis* the godly then being Emperor of the *West*, in whose time *Herald*, King of *Denmark*, being expulsed his Kingdom by the Sons of *Godfry* or *Gottricus*, was baptized at *Ments*.

Swethland.

The *Christian* Religion was first planted amongst them by the Care and Diligence of *Ansgarius*,

Arch-Bishop of *Breem*, the Apostle general of the *North*.

Russia.

They first received the *Christian* Faith in the year 987. or as some say, *Anno* 942. by the Preaching and Ministry of the *Greeks*, sent hither by the Patriarch of *Constantinople*, unto which Church they do still much adhere.

Poland.

The *Christian* Faith was first planted in this Kingdom at several Times, and by several Persons, according to the different part of which it consisted; in *Poland*, especialy so called in the time of their Prince *Mieciſlus*, Son of *Memomiſlus*, *Anno* 963. In *Livonia* by the preaching of one *Minardus*, *Anno* 1200. In *Lituania* not until the Year 1386. at the Admission of *Gagello* to the Crown of *Poland*.

Hungary.

The *Christian* Faith was first planted here in the time of *Stephen*, sirnamed, *The Saint*, the first King of this Country, invited thereunto by the special means and procurement of the Emperor *Henry* the second, giving him upon that Condition his Sister *Gaisla* in Marriage; and through the Preaching and Industry of *Albert*, Arch-Bishop of *Prague*, *Anno* 1016. or thereabouts; since which time

Christianity

Chriſtianity hath continued here without Interruption.

Selavonia.

The *Chriſtian* Faith was firſt here planted, I mean, in reference to the People who do now inhabit it, about the time of *Charles* the *Bald Emperor* of the *Weſt*, *Anno* 8, 7. *Sueropilus* being the firſt of their Kings who embraced the Goſpel; but lying in the Mid-way of *Greece* and *Italy*, the Religion of the Church of *Rome*, and that of the *Greek* Church are both allowed of, that of the *Greek* Church being as prevalent in the *Eaſt* parts hereof, as that of *Rome* in the *Weſtern*; and although not of one Religion, yet all of one Language: And it is affirmed by *Gaſper*, a right learned man, that there are no fewer then ſixty Nations, which have the *Sclavonian* Tongue for their Vulgar Language.

Greece.

The *Chriſtian* Faith was firſt here planted by *Paul*, invited by the Spirit to come over into *Macedonia*, *Acts* 16. 12. paſſing from thence to *Theſſalonica*, the chief City of *Macedonia*, Chap. 17. 1. from thence to *Athens* in *Achaia*, Verſ. 16. then unto *Corinth* the Metropolis of *Peloponneſis*, Chap. 18. 1. watring the greateſt part of *Greece* with the Dew of Heaven, and planting Biſhops in moſt Churches where he preached the Goſpel; as *Dionyſius* (the *Areopagite*) at *Athens*, *Ariſtarchus* at *Theſ-*

Thessalonica, *Epaphroditus* at *Philippi*, *Silas* at *Corinth*, and *Titus* in the Isle of *Creet*; the like he did in many other Countries also.

Cyprus.

¶ The *Christian* Faith was first here planted by *Paul* and *Barnabas*, as the very first Fruits of their Apostleship, after they had been separated to the Work of the Ministry, by the Imposition of hands, as appeareth, *Acts* 13. 4.

Syria.

The *Christian* Faith was preached first here by *Paul* and *Barnabas*, and *Peter* as he passed through all Quarters, and other Brethren that were scattered and dispersed abroad, *Acts* 9. 31.

Arabia.

The *Christian* Faith was first planted by *Paul*, of whose being in *Arabia* after his Conversion, he telleth us, *Gal.* 1. 17. to the which coming in of the *Saracens*, gave a great encrease, in the time of *Mavia* their Queen.

Caldea.

The *Christian* Faith was preached in this Country by *Peter*, of whose being in *Babylon* (the chief City hereof) himself assuring us in the last words almost of his first Epistle, and other Business he had none here, but to preach the Gospel; much

persecuted

perſecuted by the *Perſians* (who were then poſſeſſed of all theſe parts) it prevailed at laſt, *Chriſtianity* growing up the faſter for the cutting down.

Meſopotamia.

The *Chriſtian* Faith was firſt preached here by *Thaddeus*, one of the Seventy Diſciples, *Anno* 43. upon this occaſion, *Agbarus* the *Toparch* or Prince of *Edeſſa*, one of the chief Cities of this Country, having been long afflicted with an incurable Infirmity, and hearing of the Fame of Jeſus, beſeeched him by a ſpecial Meſſage to come and help him; whereunto our Saviour made this Anſwer, *That he could not viſit him in Perſon, the Things was to do, whilſt upon the Earth, being to be performed only in the Land of* Canaan, *but that he would take Care of his Health in convenient time*; accordingly, not long after his Aſcention, *Thomas* the Apoſtle, by Immediate Revelation from our Saviour, ſent *Thaddeus* thither, by whom the Prince was cured, and the Goſpel preached, and many of the Nations converted to it.

Turkcomania.

They received the *Chriſtian* Faith by the preaching of *Bartholomew* the Apoſtle, and were antiently of the Juriſdiction of the Patriarch of *Conſtantinople*, as a Province of the Pontick Dioceſs.

Media

Media and *Persia*.

The *Christian* Religion was first here planted by *Thomas* the Apostle; but never had the Happiness to be so universally embraced as in other places, always opposed and suppressed, either by *Paganism* in the time of the old *Persian* Kings, or by *Mahometanism*, since the first Conquest of this Country by the Power of the *Saracens*.

Tartaria.

The *Christian* Faith was first planted among the *Scythians* by the preaching of *Andrew* and *Philip*, two of the Apostles.

China.

The People hereof, in matters of Religion, are generally all *Gentiles*; but it is conceived by some evident Remainders of Christianity, or the Remembrance rather of that Christianity which formerly was known among them, first planted here, as may be probably collected, by *Thomas* the Apostle, or some of his Disciples, that by Saint *Thomas* the Kingdom of Heaven was preached unto those of *China*.

India.

The Christian Faith was first planted here by *Thomas* the Apostle, from whom the Remainders of Christianity take their Denomination: and unto

to whom the Records and Monuments of that Church do ascribe their Conversion.

Ægypt.

The Christian Faith was first Planted here by *Mark*, whom all Antiquity maketh the first Bishop of *Alexandria*.

Barbary.

The Christian Faith was first planted in that Part hereof, which is called *Africa*, by *Epænetus* one of the seventy Disciples; by *Dorotheus* in his *Synopsis* affirmed to be the first Bishop of *Carthage*: In *Mauritania* by St. *Simon* the Apostle, sirnamed *Zelotes*: *Metaphrastes* addeth, that *Simon Peter* preached here also, when by the Decree of *Claudius Cæsar* he was forc'd from *Rome*: And at his going hence, he left *Crescence* his Disciple to promote the Work.

Ethiopia.

The Christian Faith was first made known in this Country by the Eunuch of Queen *Candace*, who was baptized by *Philip* the Evangelist and one of the seven: More generally imbraced by the pains and preaching of St. *Matthew* the Apostle hereof, but not totally propagated over all this Empire till the Reign of *Abraham*, *Anno* 470. who in his Life entituled himself the Defender and Propagater of the Religion of Christ.

From

From *Colmkil* sprung forth those, who not only did resist the Beginnings of Anti-christian Pride at home, and in our neighbour Countries; but they sowed the Seed of the Gospel in other Nations: Such was that Famous *Rumold*, who was named *Melchmensis*: *Apostolus*, *Gallus*, brought *Helvetia* from Paganism, as *Papas* witnesseth: *Levin* turned many to the Faith about *Ghent* and *Esca*: *Diuma* converted many in *Mercia*: *Florentius* went to *Strasburg*, taught in *Alsatia*: *Kilian* did first instruct the People of East *France* in the Christian Faith; *Colonat* a Priest and *Thomas* a Deacon followed him in all his Travails, unto these *Scots John Papas* Joyneth some *Britains*, as *Willibrod* Reformer of *Frisia*: And two Brethren *Evaldi*; *John Papas* saith, they converted the *Westphalians* to the Christian Faith, suffered Martyrdom near *Bremen*; *John Bale* sheweth their Death in the seventh Century.

Papas Hist. con. Gen.

THE END.